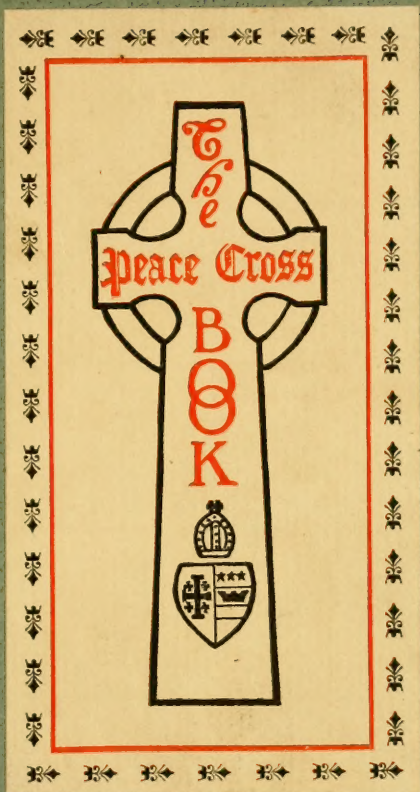


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THE PEACE CROSS BOOK

The Peace Cross Book

Cathedral of SS. Peter and Paul
Washington



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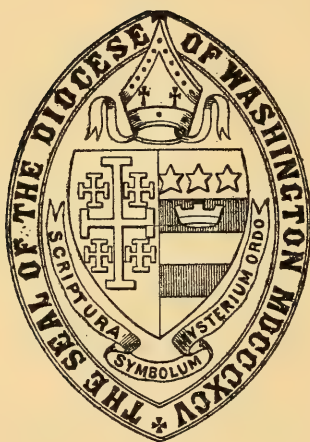
ILLUSTRATIONS

Peace Cross erected at the Cathedral Close, Twentieth Sunday after Trinity, October Twenty-third, Mdcccxcviii.

Unveiling of the Peace Cross on St. Alban's Hill on Sunday afternoon, October Twenty-third, Mdcccxcviii.

The Peace Cross on St. Alban's Hill, overlooking the city of Washington.

Inscriptions on marble slabs removed from the graves of the Bishop and Mrs. Claggett.



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PEACE CROSS ERECTED AT THE
CATHEDRAL CLOSE TWENTIETH
SUNDAY AFTER TRINITY OCTOBER
TWENTY-THIRD MDCCCXCVIII.

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Order of Service for the Raising
of a Cross at the Cathedral Close
Twentieth Sunday after Trinity
October twenty-third MDCCLXVIII

Processional Hymns

First

JESUS shall reign where'er the sun
Does his successive journeys run:

Second

J From Greenland's icy mountains,
From India's coral strand:

¶ *A Bishop shall begin the Service by saying*

IN the name of the Father, and of the Son, &
of the Holy Ghost. Amen.

¶ *Then he shall say the following Sentence of Scripture*

FROM the rising of the sun even unto the
going down of the same, my Name shall be
great among the Gentiles; and in every place
incense shall be offered unto my Name, and a pure
offering: for my Name shall be great among the
heathen, saith the LORD of hosts. MAL. i. 11.

¶ *Then he shall say*

THE Lord be with you.
Answer. And with thy spirit.
Bishop. Let us pray.

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The Lord's Prayer

¶ *Then he shall say*

O LORD, open thou our lips.
Answer. And our mouth shall show forth
thy praise.

Bishop. O God, make speed to save us.

Answer. O Lord, make haste to help us

Bishop. Glory be to the Father, and to the Son,
and to the Holy Ghost.

Answer. And as it was in the beginning, is now,
and ever shall be, world without end. Amen.

Bishop. Praise ye the Lord.

Answer. The Lord's Name be praised.

The Doroology

¶ *Then shall follow the Psalms appointed. And at
the end of each Psalm shall be said the Gloria Patri*

Psalm lxxxiv. Quam dilecta

O HOW amiable are thy dwellings; thou
LORD of hosts:

Psalm cxxii. Letatus sum

I WAS glad when they said unto me: We will
go into the house of the LORD:

Psalm cxxv. Qui confidunt

THEY that put their trust in the LORD
shall be even as the mount Sion; which
may not be removed, but standeth fast
for ever:

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¶ *Then shall a Bishop read the Lesson, taken out of the fourth Chapter of the Epistle of St. Paul to the Ephesians.*

Ephesians iv., 1

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

¶ *And after that shall be sung this Hymn.*

THE Church's one foundation
Is Jesus Christ her Lord:

¶ *Then shall be said the Apostles' Creed, all standing.*

¶ *And after that, these prayers following, a Bishop first pronouncing,*

The Lord be with you.

Answer. And with thy spirit.

Bishop. Let us pray.

O Lord, show thy mercy upon us.

Answer. And grant us thy salvation.

Bishop. O Lord, save the State.

Answer. And mercifully hear us when we call upon thee.

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Bishop. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Bishop. O Lord, save thy people.

Answer. And bless thine inheritance.

Bishop. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Bishop. Give peace in our time, O Lord.

Answer. For it is thou alone that makest wars to cease in all the world.

Bishop. Give peace in our time, O Lord.

Answer. For it is thou, Lord, only that makest us dwell in safety.

Bishop. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

¶ *Then shall be said the Collects and Prayers following.*

The Collect for the Day

A Collect for Peace

A Prayer for the President of the United States, and all in Civil Authority

A Prayer for the Unity of God's People

A Prayer for Missions

Second Corinthians xiii., 14

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

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¶ *Then shall be sung this Hymn.*

OUR fathers' God ! to Thee,
Author of liberty.
To Thee we sing :

Addresses and Other Exercises

Greeting. The Bishop of Washington

Unveiling of the Cross of Peace

Hymn.

IN the cross of Christ I glory,
Towering o'er the wrecks of time ;

Address. The Bishop of Albany

¶ *Then shall be sung, all standing, Gloria in excelsis.*

¶ *After this shall a Bishop say the Prayers following,
and then let the people depart with the Blessing.*

A Thanksgiving for Victory

A Prayer for Congress

A Collect

O ALMIGHTY God, who by thy Son
Jesus Christ, didst give to thy Apostle
Saint Peter many excellent gifts, and didst
command him earnestly to feed thy flock, and
madest thy Apostle Saint Paul, a choice vessel to
bear thy Name before the Gentiles ; Make, we
beseech thee, all Bishops and Pastors diligently to
preach thy holy Word, and the people obediently
to follow the same, that they may receive the

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crown of everlasting glory ; through Jesus Christ our Lord. Amen.

The Blessing

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord : And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

Recessional Hymn

JERUSALEM, the golden!
With milk and honey blest!

Address by the Bishop of Washington

WASHINGTON POST, *October 24, 1898*

“BLESSED be God, our Father, from henceforth and in this place for evermore. Thanks be to God.
Your Excellency and reverend brothers, I welcome you to the first service of the Cathedral of SS. Peter and Paul. In the name of the Board of Trustees I would express to the President of the United States our deep appreciation of the sympathy he has ever shown to every kind of religious effort in this dear country of ours. To you,

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my brethren of the clergy and the laity, I am more than grateful for the kindly interest you have manifested in being present here today in such large numbers. One week ago we made our pilgrimage to Jamestown, where we were brought face to face with the past, and with the beginnings of the church in America. Today we face the glowing future with deep conviction in our hearts that, as this country north, east, south, and west, was born of God in the beginning of our history, so it has a great mission given by God to bear fruit among the nations of the world.

“This cross is the outward symbol and token of countless earnest prayers. Last spring, when our hearts were filled with the joys of the Resurrection, they were also torn asunder with fear and visions of impending war. On Easter Monday, when the President sent that memorable message to Congress, a small number of worshipers were assembled at the very hour in the church of St. Alban’s, kneeling at the altar to receive the blessed sacrament, praying with one heart and soul that God would give peace in our time. Since that day the war with Spain has come and, we trust, has gone. And our country, realizing that there must be a divine purpose in it all, awakened to hear, above the earthly roar of cannon, the echo of the angel song of peace, good will to man; awakened to the consciousness that that war was a war for peace. It has been truly said that in one hundred days of warfare God carried this country of ours forward one hundred years. Now our cross is raised

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to commemorate the great events of this year; raised to commemorate the peace that has marked this convention of ours; raised to utter our fervent wish for final peace and enduring amity between America and Spain; raised as a confession of our faith that the only lasting peace for men on earth is the peace that comes from the cross of Christ. Amen."

Having concluded his formal address, the Bishop said:

"It is asking too much that the President of the United States, especially after his expressed wish, should respond, even by a single word, but I want our Chief Magistrate, for whom we pray every day of our life, to know our hitherto unspoken wish."

As the Bishop took his seat the President arose.

The Response of the President

"I appreciate the very great privilege extended to me of participating with this ancient church, through its bishops and laymen, in this new sowing for the Master and for man. Every undertaking like this, for the promotion of religion, morality and education, is a distinct and positive gain to citizenship, to country and to civilization. For this sacred enterprise, through you, its originators and promoters, I wish the highest influence and the widest usefulness, both in the immediate present and in all the years to come.

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Address by the Bishop of Albany

I AM speaking, as I stand here, in the name of God and in the name of brothers—because we are brother Christians, and because we are brother Americans—never more distinctly, never more solidly, than in this place and this hour.

“The cross which has been unveiled here to-day is planted in a place that has been consecrated by a century, almost, of service and of sacrifice, the present owners being the descendants of the first owners of this, Saint Alban’s Mount ; sacred also because it bears a name that is holy to all English-speaking people—the name of England’s St. Stephen, the proto-martyr and the first saint of England, the soldier who substituted that he might sacrifice his life to save another’s. The cross stands where it overlooks the capital of a great nation of free men, the principle of whose political philosophy, as I understand it, is represented by the outstretching arms of the cross, because it takes in its cognizance neither Greek nor Jew, circumcision nor uncircumcision, bond nor free ; it stands and it will stand for years and years to come, where a cathedral church is to be built, whose function will be to preach peace to them that are far off and to them that are nigh, by preaching Jesus Christ and Him crucified ; and it stands where, under the shadow of the cathedral, is to be built a school for the training of the daughters of American men and American women, in that

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wisdom whose ways are ways of pleasantness and all whose paths are peace.

"To this service the Chief Magistrate of our great nation has added the dignity of his most welcome presence ; to it has come a representative assembly of the Church of Jesus Christ in the world, whose glory it is that it teaches the religion of the Crucified, of which the lower side toward earth is civilization, and whose upper side, which towers as the cross does, toward Heaven, penetrates the mysteries of God and sees Him who is invisible. I ask you just to take what I may call the symbolic suggestion of the circumstances and of the hour. I count it a symbolic suggestion that there is represented here today that only union, thank God, that can ever be between Church and State in this free country, which believes in a free Church in a free State, namely, the side-by-sideness of the temporal and spiritual rulers in America, so that there will be no intrusion of the State into the Church, but the spreading of its aegis to protect our religious liberty ; and no intrusion of the Church into the State, except the perpetual and prevailing power of her prayers. I ask you to think again of the suggestive symbolism. It is called "A Cross of Peace." You know the old proverb about the men who made a solitude and called it peace. I think they were wise men, compared with the men who, living in the soft houses of selfish physical enjoyment, pad out the sounds of strife and suffering and call this drugged and sluggish stupor peace. I maintain that it is no

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UNVEILING OF THE PEACE CROSS
ON ST. ALBAN'S HILL ON SUNDAY
AFTERNOON OCTOBER TWENTY-
THIRD MDCCCXCVIII.

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contradictory and no inconsistent thing to put together these two words, "peace" and the "cross." It is effeminating and emasculating the religion of Jesus Christ to think that it proclaims the flimsy, superficial sentiment of a mere emotion, which is feeble feeling instead of vigorous and active faith; or that it protects that bastard thing, miscalled "peace," which is incarnate indifference to the Lazarus of humanity lying outside its door; which is self-satisfaction with the materialism of worldly prosperity.

"We plant this cross here where men took counsel and command for war; while the treaty of peace is not yet signed; while the tears for the sick and the suffering and the dead are not yet dried; while the triumph of our victory is hushed into quietness by the still beating of the heart of a proud nation banished from the seas and driven from the fields of battle. And there is no contradiction, but absolute consistency. It is not merely that peace has its victories as well as war, but that there is no victory except a conquered peace. And the cross stands for the first fight of the redemption of the race of man, in which the heel of the divine Humanity was bruised when the seed of the woman bruised the serpent's head. It stands for the perpetual battle in the world between the powers of good and evil; not flesh and blood, merely, but principalities and powers, spiritual hosts of wickedness in high places. It stands for that stern strife between the higher and the lower nature of each man, in which there is no peace un-

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til the inner man stands like the great figure in the statue of Michael, the archangel, when he has put down Satan under his feet. And here this sacred symbol of sublime love lifts the legend of its perpetual litany, which rises from the base where we have carved it, up to the outstretched arms of Him who is our Peace, that it may pass through the heart of the God and the Father of us all ; " that it may please Thee to give to all nations unity, peace and concord ; we beseech Thee to hear us, Good Lord."

" We stand by you and behind you, my brother, to-day, bishops and clergy and lay people of all the dioceses in America ; and as the several States sent separate stones to build that beautiful obelisk which lifts its mighty and majestic shaft to Heaven, crowning the city and commemorating the great citizen whose name it bears, so, I believe, the several dioceses will put each some stones into the cathedral church where shall be set the seat of your beneficent spiritual rule.

" As the Bishop of the diocese of Albany, I pledge you a pillar in the cathedral church of St. Peter and St. Paul, that shall stand for the loyalty of the capital city of the Empire State to the capital city of the nation, where citizens are at once subjects and sovereigns, every one, which shall tell the love of Albany to Washington; cathedral to cathedral, bishop to bishop, brother to brother, and man to man.

" And may God give you the privilege of seeing the fulfilment of your hopes and prayers, that on

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this spot may rise the cathedral church for the preaching of the Cross which conquers peace."

Report of the Raising of the Peace Cross

THE CHURCHMAN, *October 29, 1898*

SUNDAY Afternoon, October 23.—As last Saturday was made memorable to the Convention by the pilgrimage to Jamestown, so this Sunday brought them all together, with thousands more, for an occasion as solemn and as unique, yet wholly different, for while that looked far back to the germ of our democratic liberties and the seed time of our Church, this had its glance cast wholly forward to the future coming of the Prince of Peace.

At Jamestown Island all was calm and repose, but it was the peace and calm of a past that had had its day and gone to its rest. Here, overlooking that great city, whence the giant heart of this country is sending the blood of independent self-government coursing through all its members, and through them moving and, we trust, lifting the world; here, too, the Church would set up her monument of peace, and so dedicate, rather than by any corner-stone, the superb cathedral site that the diocese of Washington has provided, and that is indeed worthy of its high purpose in the capital of America.

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Mount St. Alban, for so it is called from a little church built here fifty years ago, and dedicated, as by a premonition of what was to come, to the proto-martyr of England and of our British forefathers, has been in some way consecrated to Christian worship and education for nearly a century. Yet its fitness impresses one even more than its associations. As we gathered here in carriages, in the trolley-cars that the Georgetown and Tenallytown Railway had courteously placed at the disposition of deputies, on bicycles and afoot, literally by thousands, one felt that the place was coming at last to its own. Standing on the temporary platform that had been erected before the cross, still wholly covered in the gracefully draped folds of the national flag, the whole of Washington, from the Soldiers' Home to the Potomac, was unrolled before us and we felt that to all the hundred thousands below, this cross would be ever present as a monition and a benediction.

It was a noble thought to place the Peace Cross here, and the dignity of its dedication was worthy of the occasion. In all the throng that stood in deep ranks outside the ropes that enclosed a small triangle around the sacred monument, there was most perfect, yes, reverent order. If there was an occasional policeman he seemed rather a symbol than an agent of the law. All about, one saw the white badges of the Churchman's League and everywhere they guided with courteous firmness. Of the seven hundred seats on the platform two hundred and seventy were for the choirs and the

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musicians. Clergy would occupy as many more. The President of the United States and many high officials had taken seats in the centre. We of the laity were sitting in the rear and looking at the great multitude that stretched back between us and the little wooden church, St. Alban's. Presently there was a faint rhythmic murmur and we could see a cross rising above the sea of upturned faces. Slowly the cross moved on, and presently another appeared and a chanting grew audible, then another cross and we could hear music now that grew gradually more and more distinct till at last we could catch the words "Jesus shall reign," and they came to us like a prophecy.

Crucifers, choirs, clergy and bishops, filed slowly on to the platform and took their seats. Then all together, from all those acres of humanity, there rolled the strains of "From Greenland's Icy Mountains," after which the far-off voice of Bishop Dudley could be dimly heard in prayers that we could follow only by the responses of the nearer clergy. In the same way were said Psalms lxxxiv., cxxii. and cxxv., which would have been much more effective could they have been said or sung antiphonally. A short lesson was next read, and then all sang with all their hearts "The Church's One Foundation," and said the Apostles' Creed. Versicles and collects were then said by Bishop McLaren, and the opening service was closed with "America," as revised for the Hymnal.

Then the Bishop of Washington arose, in tall and

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stately dignity, to speak words of thanksgiving to God and of welcome to the President first, then to the clergy and the faithful. Jamestown had brought us face to face with the past; today we faced the future with a deep consciousness of the great missions of our country. This cross was the symbol and token of countless prayers. We had prayed for peace, but found in war a thrilled awakening to the divine purposes, and had seen that that war was a war for peace. The war had carried us forward a hundred years. This cross was erected to commemorate that great event, and also the peace that had marked the Convention; raised, too, as a confession of our faith that the only lasting peace for men on earth is the peace that comes from the cross of Christ.

Then, turning to the President, he said he would not dare to hope that the Chief Magistrate should respond, even by a single word, but he wished him to know our unspoken wish. To this the President replied very briefly in appreciation of such courtesy, saying that every undertaking such as this was a gain to citizenship, to the country and to civilization, and wishing the highest influence and widest usefulness to the sacred enterprise.

As the President closed, Mr. Nourse, senior warden of St. Alban's and descendant of the first Registrar of the United States Treasury, who was owner of this site, pulled gently the cord that held the enveloping flag, and its folds fell gracefully on either side, revealing a cross some twenty feet in height from its base, formed of two stones and of

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the form familiar to visitors to Iona, though the cross most nearly resembling it in shape and size is that of Ruthwell, near Dumfries, in Scotland, on which is inscribed the beautiful Anglo-Saxon poem of "The Cross." The present cross is less elaborately carved than that ancient one, for it bears on its front only some scroll work and the petition from the Litany for unity, peace and concord.

The chief address of the day was then made by Bishop Doane. He spoke in the name of God and in the name of brothers, because they were brother Christians and because they were brother Americans, never more distinctly, never more solidly than then and there. The place where this cross was planted had been consecrated by almost a century of service and sacrifice. It bore a name holy to all English-speaking people, that of St. Alban. The cross stood where it overlooked the capital of a great nation of free men, whose political philosophy was represented by the outstretching arms of the cross. To the service here the Chief Magistrate of the nation had added the dignity of his most welcome presence. Here, too, were the representatives of a Church whose glory it was that it taught the religion of the Crucified, whose lower side toward earth was civilization, and whose upper side towered toward Heaven and penetrated the mysteries of God.

What were the symbolic suggestions of the occasion and the hour? Here was represented the only union that ever could be between Church and

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State in this free country, the side-by-sideness of the temporal and spiritual rulers in America. But he bade them think again of the suggestive symbolism of this cross. It was called a Cross of Peace. Solitude was not peace, but they were wise who called it so, compared with men who, living in the soft houses of selfish physical enjoyment, padded out the sounds of strife and suffering and called that drugged and sluggish stupor peace. There was no contradiction between Peace and the cross.

Here, where men had taken counsel for war, while the treaty of peace was not yet signed, they had planted this cross. And they were perfectly consistent. There was no victory except a conquered peace. The cross stood for the first fight for the redemption of the race ; it stood for the perpetual battle between good and evil ; it stood for that stern strife between the higher and the lower natures of each man, in which there was no peace, till the inner man had put Satan under his feet. And here this sacred symbol lifted its perpetual litany to give to all nations unity, peace and concord.

Then, turning to the Bishop of Washington, he spoke graceful words of encouragement and congratulation, promising co-operation, and closing with the wish that he might see the fulfilment of his hopes and prayers; that on this spot might rise the cathedral church for the preaching of the Cross which conquers peace, and of that peace that passes understanding.

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The *Gloria in Excelsis* was then sung by all, some concluding prayers were said by Bishop Whipple, and then singing "Jerusalem, the Golden," the procession withdrew as it had come, and the multitude slowly ebbed back to the city, but the high tide of the Church has covered St. Alban's Mount, and it is surely coming back to stay.

BENJAMIN W. WELLS.

The Peace Cross at Washington

AMONG the closing scenes of the late General Convention at Washington, none was more striking than the raising of "The Peace Cross" on the proposed site of the Protestant Episcopal Cathedral on St. Alban's Hill, overlooking the Capital City. It was one of the most impressive ceremonies the writer has ever had the good fortune to witness, and until the grand Cathedral with which it is proposed to crown the height shall be dedicated on some future day, with even more impressive exercises, it is not likely that another scene so inspiring will be witnessed there.

The erection of a Cathedral at the capital of the nation has long been a cherished idea of churchmen, and steps towards its realization have been taken from time to time, but until recently none so serious and determined as to give proof that definite and complete success was assured. In 1893 the first active move towards the establishment of a Cathedral was made. That year the generous

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donation, by a more than generous woman, of a large sum to erect and equip a Girls' School in connection with the Cathedral, made the early fulfilment of the plan a certainty. The owners of the lands lying to the North-westward made a munificent offer of a tract for the site, on certain conditions. For weighty reasons, however, it was not deemed that the best site had yet been secured. Many considerations had to be weighed. The Cathedral was not to be built only for this generation, but for succeeding generations as well; for a nation that, in the providence of God, shall haply clear the way for the time when all nations shall call Him Blessed; for a church which, by His Grace, shall grow broader and broader, and prove an ever wider fold for more and more of His flock to be gathered into.

So the Bishop of Washington assumed the responsibility, as was his privilege and his duty, and, following the example of many a distinguished predecessor in other places and times, put by the immediate advantage, and looking to the future, took the vital step of securing a site, perhaps, the best in Washington, and worthy even of a Cathedral. There were obstacles to be overcome, as when are there not! but as great as they were the greatness of the plan exceeded them, and to-day the Church holds thirty acres of summit and slope on one of the most elevated heights in the range of hills overlooking the most beautiful city in this country, and one of the most beautiful in the world.

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THE PEACE CROSS ON ST. ALBAN'S
HILL OVERLOOKING THE CITY
OF WASHINGTON.



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Wetherell, in 1553, down to the year 1878, when St. Alban's was made a cathedral, the parish church continued under its succession of rectors. In 1626 Francis Bacon, the father of modern science, was buried at St. Alban's, having been created, during the latter part of his life, Lord Verulam.

A. D. 1700-1800. In 1720 the first Baptist meeting house was built at St. Alban's, and in 1735 nine almshouses were built by Sarah, Dutchess of Marlborough, and placed in charge of St. Alban's. About this time a church school, at which thirty-five boys "were to be instructed in the Christian religion," and which was known as the Blue-coat School, was given to St. Alban's.

Between the years 1750 and 1780 "the Methodist connection was introduced into St. Alban by John Coppleston, a weaver, and son of a Church of England priest, of Luton Parish, Bedfordshire.

In 1755, the Unitarians, under the Jabez Hiron, rented and held their first services in St. Alban's. In 1811 the Independents built a "neatly pewed chapel for about five hundred hearers."

A. D. 1800-1900. Early in the nineteenth century St. Alban's Branch Bible Society, St. Alban's Annuity and Benefit Society (one of the early efforts toward life insurance), and St. Alban's Female Friendly Society, were founded.

In 1840 the Romanists attempted, under Mr. Raphael, M. P., to build their first church in St. Alban's, but Mr. Raphael died, and a member of St. Alban's parish bought the church, finished the

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building and presented it under the name of Christ Church, as a chapel under the rector of St. Alban's. A little later the Romanists built a church at St. Alban's which still exists. Its foundation being approximately coincident with the attempted establishment of a Roman hierarchy in England, by the Bull of Pope Pius the IX., September 29, 1850, at which time Wiseman was made Cardinal Archbishop of Westminster, the first Romanist diocese in England. In 1853 St. Alban's church at Washington was founded, whose history follows.

General Convention, October MDCCXCVIII. Resolutions passed by the House of Bishops

Resolution Offered by the Rev. Henry W. Nelson, of Western New York, and passed by the House of Deputies of the General Convention, October MDCCXCVIII

RESOLVED: That this House, mindful of yesterday's noble and most impressive service of the unveiling of the cross of peace, on the Cathedral grounds of St. Peter and St. Paul, give joy to the Bishop of Washington for this formal and felicitous beginning of his great cathedral work, in the success of which the whole Church will share, and in the do-

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ing of which the whole Church might well assist, and renders thanks to God that through the influence of the Christian faith, the old war cross, always a sign of war and desolation, is being more and more supplanted by Christ's blessed cross of peace.

RESOLVED: That this house recognizes with pleasure the presence of the President of the United States at the ceremonies of the unveiling of the cross, and thanks him for the kindly and generous words he uttered.

RESOLVED: That a suitable copy of these resolutions be prepared and sent to the President of the United States and to the Bishop of Washington.

WHEREAS, it has been represented to some of the Bishops attending this session of the General Convention, that the grave of the First Bishop of Maryland, the Rt. Rev. Thomas John Claggett, is not guarded by a monument appropriate to perpetuate the memory of a man who bore such relations to the very beginnings of our ecclesiastical life; and,

WHEREAS, there is eminent propriety that his remains should rest near the precincts of the Cathedral of SS. Peter and Paul in this city, therefore

RESOLVED: That a committee of five bishops shall be appointed by this House, to whom shall be entrusted the work of raising a sufficient fund to provide for the removal and reinterment of the

The Committee appointed were the Bishop of West Virginia, the Bishop of Kentucky, the Bishop of Maryland, the Bishop of Massachusetts and the Bishop of Washington.

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remains at such place as may be agreed upon in consultation with the Bishop of Washington, and the erection of a monument fitting to mark the grave of this Father of our Church; the first bishop consecrated on the American Continent.

RESOLVED: That to our dear brother, the Rt. Rev., the Bishop of Washington, his clergy and his people in this city, and to many others in Washington, to whom we are grateful debtors, we desire to express our heartfelt sense of manifold kindnesses, always to be cherished as among the most happy memories of the members of this House.

RESOLVED: That the members of this House express to the Bishop of Washington their earnest congratulations upon the happy inauguration of his cathedral project, and their hearty prayers for God's continued and abundant blessings upon this part of his important work.

Mount St. Alban, the Cathedral

Site

IN the earlier part of the century Mount St. Alban was owned by Mr. Joseph Nourse, who was appointed, by President Washington, the first Registrar of the Treasury. Mr. Nourse was a devout Christian man, and his grandchildren recall that it was a constant practice of his to retire among the trees, where St. Alban's Church now stands, for prayer and medi-

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tation. He used also frequently to express the hope that a church might some day be built there. And this is the story of how his hope has come to a realization, larger by far than he could have dreamed. Towards the middle of the century the Mount was purchased for a church school for boys, under the name, "St. John's Institute." The first attempt to establish this having proved a failure, in 1847, the Rev. Anthony Ten Broeck was induced by Bishop Whittingham to remove his school from Orange, N. J., to Mount Alban. By him a chapel was fitted up in the second story of the school building, to which the church-folk of the neighborhood were invited to come for worship and counsel. In this "upper room" no one was more faithful in attendance than Miss Phœbe Nourse, a granddaughter of Joseph, until she was called to exchange an active service for the patient waiting of a chamber of sickness. On March 13, 1850, she fell asleep in Jesus, leaving among her personal effects a box, inscribed: "To be given to Rev. Mr. Ten Broeck, as the beginning of a fund for a free church at Mt. Alban." In the box were forty dollars in gold, the earnings of her own hands and needles, during her time of weakness and suffering. By the efforts of Mr. Ten Broeck a plat was secured on the Mount, a parish organized under the name of St. Alban's, and money enough secured to make it safe to begin to build. On March 13, 1851, the first anniversary of Miss Phœbe's death, the ground was broken for the foundation of the

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church, by Mr. Ten Broeck, his two sons, Pemberton Nourse, the brother of Miss Phœbe, and other of the school boys. The building was constructed as fast as the means would permit, and was entirely enclosed, when, in consequence of the inability of the trustees to redeem a mortgage resting upon the property, Mr. Ten Broeck was obliged, in 1853, to remove his school, and Mt. Alban passed out of the control of the Church, saving only the little plat on which the edifice stood.

But that act of a Christian woman's love, and those efforts of a Christian priest's faith and devotion were in God's good time to recover the Mount for His glory and the edification of His Church. The little building was completed under the ministry of Rev. Mr. Childs, and consecrated by Bishop Whittingham, May 24, 1855, and in face of many discouragements has been maintained by the faithful few who have worshipped there. For many years the Mount remained in the possession of a widow lady, who kept it unaltered. On her death it passed into other hands, and would have been used for a private residence, had not the little church stood on the grounds and made its use for such a purpose undesirable. The House of God had consecrated and kept, unappropriated, the Mount until it could be secured for the Cathedral and schools of the Diocese of Washington. So strangely did God bless the faith and love of the holy maiden and the devoted priest. And so it has come to pass that a site, un-

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surpassed for magnificence of scene and surroundings, has been dedicated anew to His high and holy work. To Him be ascribed the praise and glory! And to the Saints in Paradise, His humble instruments in accomplishing His will, be accorded thanks and reverent esteem. He who did thus wondrously work to preserve for His service this glorious Mount will surely bring it to pass that it be crowned with a House exceeding magnificent, worthy of the Nation's Capital, and of comparison with the Halls of State.

Dedicated by the Divine work of training youths in the ways of godliness; consecrated by fifty years of prayers and praises and Holy Eucharists, Mount Alban has now come to be glorified and transfigured. He who has thus kept it and claimed it for His church will most surely secure the gifts and provide the skill to do this grandly. And where is there any site in the whole District of Columbia comparable to this for the representative Cathedral of all American Protestantism? Most modern cities begin in the valley, and afterwards climb to the surrounding heights; and the pathway of their growth is generally Westward. The city of Washington is a striking illustration of both these facts, and it has increased four hundred per cent. in the last forty years. If both the rate and the direction of this development continue in the future as in the past; nay, if Washington only grows one hundred per cent. in the coming half century, the site in that time will be in the midst of a thickly populated district. For

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it is only twice as far from the White House as Dupont Circle ; or to put it in another way, the Cathedral will be about the same distance from the Treasury building that Westminster Abbey is from the Bank of England. But it will be in a much more conspicuous and commanding position than the Abbey, for the Cathedral Close stands on the brow of a hill nearly four hundred feet above the level of lower Pennsylvania avenue. It cuts against the Western sky, as seen from all parts of Washington. It stands, moreover, at the junction of Massachusetts avenue, the longest street in the city, and Georgetown avenue, which is already being rapidly built up. It is a nearly level tract, covered with a grove of forest trees, and it slopes on its Eastern front toward the city, in a series of beautiful and gradual terraces, upon which the future residences of the clergy and professors attached to the Cathedral Foundation can be built without interfering in any way with the Cathedral itself, as seen from Washington.

Gazing down from these heights, the Capitol, the Library building, the Washington Monument, and the whole city of Washington, from the tower of the Soldiers' Home on the North to the broad ribbon of the Potomac on the South, are spread out before the beholder. It is proposed that this Cathedral Close shall be open to the public as soon as possible. Plans for the building of the Hearst school, which will be a magnificent and imposing structure, have already been adopted, and, if it had not been for the short space of time,

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the corner-stone for this Cathedral school for girls would have been laid during the General Convention of 1898.

Extract from the Sermon Preached
at the Consecration of St. Alban's
Church, May Twenty-fourth
MDCCLV, by the Rev. Smith Pyne,
D. D., Rector of St. John's
Church, Washington, D. C.

Exodus, Chapter VIII., Verse V.: "*The place whereon thou standest is holy ground.*"

THE great Head of the church has wonderfully and graciously adapted His religion to all the conditions of our being. The Church, in her appointed ministrations, shows that she has the mind of Christ; that she knows what is in man. The solemn service of this day is a marked and beautiful illustration of this fact. We see at once the mutual propriety of the separation from ordinary and unhallowed uses of that place where God is to be worshipped in the beauty of Holiness; we recognize, with reverence, the great authority and example adduced in the consecration service of the dedication of the

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temple of Jerusalem; but in addition to all this law of reason and propriety, this law of authority and practice, transmitted from the ancient faith and from the early days of our own Holy Faith, I would ask, at this time, your especial consideration to the appeal which this solemn ceremonial makes to a powerful and universal principle of our mental and moral nature—the *great law of association*. Who among us can be ignorant or unconscious of the influence of this principle? What power, for instance, in the association of childhood—a power often presenting and preserving the one green spot in the waste of many an existence; the remembered parental nurture, the very voice and attitude associated with the early prayers; the common joys and pleasures, it may be the common cares and struggles and sorrows of the household sanctuary, go on with us through life, a perpetual consecration. As with association of natural affection, so with those of time and place. How powerful they are! Powerful, alas, for evil as for good. The first positive sins that men commit, what a struggle they bring with them! How all the early, hallowed associations seem to rise, like warning angels, to protect the shrine their presence has sanctified.

I pass to other associations; to those connected with the beginning, the progress, the result this day consummated—all teaching, all hallowed and beautiful.

That beginning, many of you know how seemingly hopeless it was. Ah! what a lesson for faith and patient waiting upon God. With that beginning be

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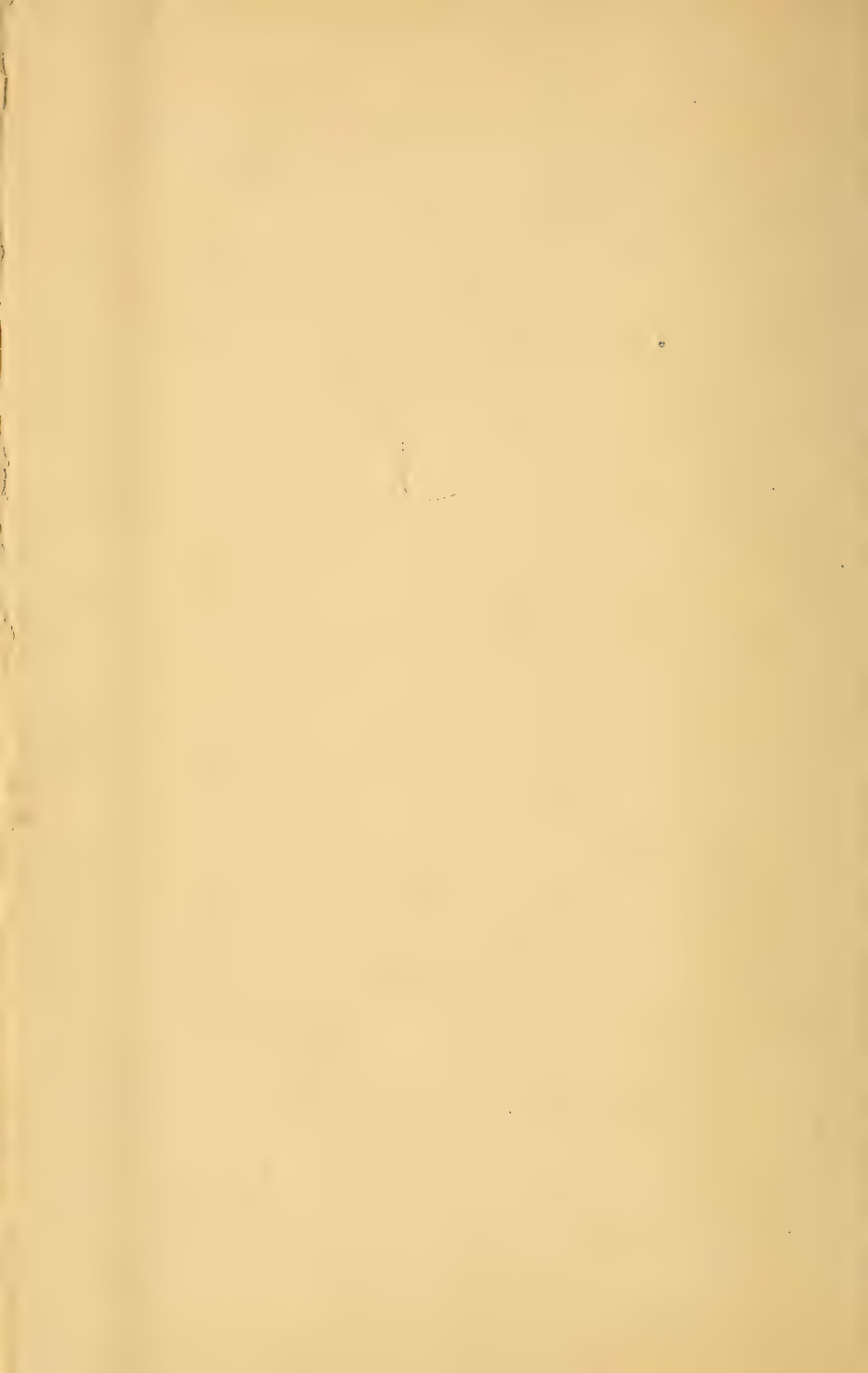
ever associated the name of Ten Broeck, that faithful brother. Wisely, patiently was all that work devised, of which you and yours will long, I trust, enjoy the benefit. Sweet and gentle and self-denying co-operation had he, some now with God.

In its progress, what a labor of love it was, what union characterized and blessed it! Be the lesson never forgotten, that which brought the blessing must still be cherished to retain it.

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Here, in furtherance of his plans, the Bishop took advantage of the session of the General Assembly of the Church in this city, and on the afternoon of Sunday, the 23rd day of October, in the presence of the President of the United States, of the Bishops, Clergy and Laity of the Church, and of thousands of citizens, drawn together through affection or interest in the occasion, was held the service in dedication of the sacred spot. This ceremony took the form of the unveiling of a great cross, planted on the spot where the cathedral is to rise, to be known as the "Peace Cross," it being the hope of those who erected it, that it shall stand to succeeding generations, not only as the memorial of the Peace just being established between this nation and that with which we have been at war, but also as the symbol of that Peace which can come alone from the Prince of Peace, and for which the Church ever uplifts its holy aspiration and gives its fervent prayer.

The ceremony that afternoon was the first of many which, in the long, coming years, will take place on that spot, and as men witnessed and participated in it many a mind must have gone back to others, its predecessors in other lands and times, and have gone forward to those which shall follow it in coming years.

It was an afternoon worthy of the occasion; one of those shining autumnal days that in this latitude gleams like a jewel; a day like a smile of God. The scene was one never to be forgotten. From the lofty hill-top, crowned with a grove of oaks

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splendid with the russet and gold of the Fall, away to the Eastward stretched a slope carpeted with primeval forest in all the richness and brilliance of autumnal coloring. Beyond lay the beautiful capital city of the nation, with the dome and long white wings of the capitol standing miles away on the opposite height, clear against the blue horizon of Virginia hills. At its base the Potomac curved, a plane of light. Above sprang the dome of a cloudless sky, in which, high overhead, hung just visible the silvery moon, the whole making the one perfect Cathedral: God's earth and sky.

A little church has, since 1853, stood on the crest of this eminence, to which it has given its name, "St. Alban's." It sprang from a bequest of forty dollars, left by a pious lady, Miss Phœbe Nourse, whose family owned the adjacent land. A member of the family, the senior warden of the church, Mr. James Nourse, now stood ready to perform the actual unveiling of the cross. Forth from this church, destined to be the seed of perhaps the greatest Cathedral on this continent, issued in the afternoon a white-robed procession chanting the triumphal hymns of the Church:

"Jesus shall reign where'er the Sun,"

and

"From Greenland's Icy Mountains."

Through the grove the procession marched to the spot where, draped in the national flag, stood the newly erected cross, the unveiling of which was the occasion of the assemblage.

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The writer has seen many processions, some far more splendid, but never one more impressive. First came all the surpliced choirs of the city; following them the bishops and other clergy, and the laity; and at the end, the President of the United States attended by the Bishop of Washington and the Bishop of Albany. The President himself is a member of another branch of the church, but as he said, in the few words he addressed to the assembly, his presence was to testify his appreciation of the privilege of participating with this ancient Church in this new sowing for the Master and for man. But it was not the pageantry that impressed; it was the deep sincerity and earnestness of all who participated in it. None could help feeling the power and dignity of the Church. It was an illustration of the organized strength of the Church; a Church in which Liberty of Conscience is preserved whilst order assumes its proper function and performs its rightful work; a Church broad enough to embrace all shades of thought, if so but the vital principle of God's Truth be held; Protestant against all evil; Catholic as to all truth and all who seek truth. This procession set forth this.

Following the Cross that was borne before them, marched shoulder to shoulder, men of every shade of opinion as to form; but all holding the same creed as to substance.

There were bishops of the great dioceses that lead thought and support the Church; rectors of the great parishes that in their work and influence are hardly less than dioceses; men who fight wicked-

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ness in high places; others who have given up fat livings to bear the standard of the Church into the waste places, and build them up in the knowledge and to the glory of God. There were bishops whose cathedrals have been their saddles; shepherds who have devoted their lives to the few sheep in the wilderness, following, with supreme self-sacrifice, their Master's command to seek and save that which was lost. There were laymen who have been governors of States; generals of armies; judges and counsellors of law; representatives of the people; simple private citizens: some, descendants and successors of those staunch churchmen who first brought to this continent the standard of the Church and the standard of Liberty, and planted them side by side in this virgin land; and who, later, in the vestries, fought the brave fight for personal freedom, even to the disestablishment of the Church they loved; others, descendants of those puritans who, for Liberty, sought the rock-bound shores of the North, and there, amid the icy wilds, built up a new form of worship which, even by paths of denial, has led and still leads to the same great fold.

There, side by side in the same column, walked men who had dared the rigors of polar frost, and the burning fires of tropic fever, without any other design than to do their Master's work, and never even thought it was anything to do; rectors who administer the great city churches, and country clergy who have taken a bitterer vow than that of poverty, binding those dearest to them to a life

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of penury and toil, and who, unknown and unmarked by the world, have upborne the standard of the Cross in far off fields, enduring hardship like good soldiers, looking for no reward but the Master's word at the end, the Well done, to a good and faithful servant.

All these marched together with the rich autumnal sunshine streaming down upon them; but with a yet richer glow from within, lighting their battle-scarred faces: the light that comes from a full realization of that mystical truth that he who loses his life for the Master's sake shall find it.

Under that crystal sky, as one looked on that scene, his heart could not but burn and his mind expand at the thoughts that came. Before him, enfolded in that flag which has come to stand for Freedom of Conscience, the right to worship God as each one's conscience dictates, stood the white cross, emblem, first of degradation and suffering, turned into an emblem of peace and honor and exaltation, through the Divine life of Him, the Saviour of Mankind. With that emblem, Man, through many long ages, has battled and conquered, and still shall battle and conquer until Reason, informed by Divine wisdom, shall achieve its final conquest, and all peoples and nations shall be gathered into one fold, under one Shepherd, the great Bishop and Shepherd of souls.

One could not but recall that first martyr of the English Church, whose name, perpetuated in this new land, has consecrated this spot. One could not help recalling the procession that marched chaunt-

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ing from the sunny slopes of the Tiber, through such hardships and dangers that even the stout Augustine sent back to Great Gregory praying that they might return, yet kept on to found on an English hill the great Cathedral which, after twelve centuries, gives the title to the Primate of all England. Before one rose the memory of that Island Church, which nestled amid the crags of Iona, withstood all shocks for centuries, and amid all storms kept burning the pure fire of primitive Christianity. Who could help thinking of Cuthbert, and Cædmore, the father of English Song, and Bede, "first among English scholars, first among English theologians, first among English historians?" These, and many a thousand beside, who have followed their examples in the crowded centuries since, finding the way to heaven by land, or, when that was closed to them, by sea, came thronging into the memory in long, shining procession.

Facing the East, one felt what the Cathedral that is to rise there stands for. It stands for the historical continuity of the Church; for the lofty aspiration of Man; for his devotion and worship and self-sacrifice. It stands for the proper consecration of the Priesthood and their work; for the mental and spiritual education and elevation of the People; it stands for order and for wisdom informed by God's Spirit; it stands for all that is lofty and pure and good.

Taking in the long sweep of the past and of the future, one cannot but believe that here, in coming

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years, after the names of all those who participated in that ceremony shall be forgotten, shall yet stand a memorial of their work.

Here, upon one of the everlasting hills, amid a people that shall know the truth and shall be free, shall stand the cross, the emblem of divine purity and self-sacrifice; all questions shall be solved, all doubts removed; men shall go on from better to better until, at the last, all peoples shall know the Lord, and the Lord shall give them the blessing of Peace.

THOMAS NELSON PAGE.

The General Convention MDCCLXXXVIII.

By the Rev. Morgan

Dix, D.D., D.C.L.   

THE CHURCHMAN, *November 5, 1898*

AFTER some introductory words of salutation to the people, Dr. Dix proceeded to speak as follows :

I am conscious of a difficulty, in attempting to give a fair description of the recent Convention, so little was there of incident, and, to the general observer, so little would appear to have been done. It is a trite remark, of Conventions, that they have done no harm ; it would be trifling to speak in that way of the Council of

Sermon delivered October 30, 1898, at Trinity Church, New York.

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the Church which closed on Tuesday last. It had a marked character of its own, and will always be notable among the rest. There have been Conventions to which men went, armed for fight, and angry, breathing of war and battle, and from which some retired with the air of victors, and others bearing the wounds and bruises of defeat. But this Convention was memorable, wonderful, for the peace and good order which prevailed; for brotherly kindness, courtesy, consideration, marred by scarce one untoward incident; the record, all agree, without a parallel. Now, is it, or is it not, true, that God the Holy Ghost maketh men to be of one mind in a house? If so, it were infidelity to our creed to doubt that the Spirit of Love and Peace was with these men, ordering their works according to His will. Such, at least, was the general impression among those who looked on and listened from day to day.

But, you ask, What was accomplished? Much, I reply; and something of great value. One of the strangest of the phenomena of the session was this: that one special order was carried through the three weeks, without the intermission of a day. The report on the revision of the constitution was brought in during the first half hour after the organization, on Wednesday, Oct. 5; the last vote on the subject, completing and concluding the work, was taken about one hour before the final adjournment on Oct. 25. Every day the thing came up; one long, continuous subject of discussion and debate; and, no doubt,

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there was great wonder among the uninitiated why we stuck so persistently to that matter, as if we had taken for a motto the words of St. Paul: "This one thing I do." But there was a reason for it. The cause must be sought six years ago. When the revision of the Book of Common Prayer was happily completed in 1892, it was decided to proceed immediately to the cognate work of revising the constitution, an instrument badly arranged, with archaisms and obsolete matter, defective in some important points, and far behind the requirements of this advanced age and our vastly extended work. Up to the present date, efforts to secure a revision of the constitution had failed—it is unnecessary to explain why; but on the occasion of the recent session it was determined to secure, if possible, what has long been needed; and that explains the persistency of our action on that line, and makes us thankful for our success; for although the work just done must be ratified three years hence, there is little doubt that it will be. Now, what has been gained is this:

First: We have made constitutional provision, heretofore unknown, for an arrangement of the Church into provinces when the time is ripe.

Secondly: We have made similar constitutional provision for a complete judicial system, including courts of trial, courts of review, and a supreme tribunal of appeal, when the hour for such arrangements shall have arrived.

Thirdly: We have erected such defences about

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the Book of Common Prayer, the liturgy, the symbols of the faith, and the constitution itself, as to make it exceedingly difficult, if not impossible, to change, to modify, to amend injuriously, any of the standards of the Church, or to impair her position as the great conservative power in the land. To secure these three things was worth all the labor that it cost. Other things were also secured, but of those, as of secondary importance, it is unnecessary to speak at present, even were there time.

Following on this principal action of the Convention came measures of great importance, in which the House of Bishops took the initiative. The lines of Church work, in several of the dioceses, and outside of diocesan bounds, were carefully considered and drawn anew, with a view to the better conduct of that work ; five new missionary episcopates were constituted, one of them being in far-off Japan ; four missionary bishops were elected and confirmed by the House of Deputies. Looking to the strange and startling events of the past four months, and their consequences, provision was made for the extension of the work of our Church in the regions which are already, or may hereafter be, in our possession, in Porto Rico, in the Philippines, in Cuba. And what subject can be thought more urgent at this hour ? Another act may be mentioned, that of giving formal sanction to the provision of special forms of service for congregations not yet prepared for the full use of our own formularies, but in process

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of education for entrance into our communion. Such varied rites are already to be found here and there in the land, allowed by our bishops on their own responsibility, but now authority has been given them by canon to do what they have been doing for some time by virtue of the power supposed to be inherent in their office. The rites referred to may be considered merely as helps for some weak brethren, to whom concessions may well be made, in order to draw them more surely within the regular lines of Church order and discipline. The experiment—for such it is—may or may not succeed. In the general opinion, it is well to try it, and so find out whether it will really help the work of the Church in the strangely variegated patchwork of sectarian disorder with which the land is covered.

One thing may next be noted, as a distinct and great disappointment: the failure to do anything to check that shocking evil of the day, the practice of divorce. It has been proclaimed through the press for the last six months that this was to be the prominent subject of discussion and the object of decisive action; whereas, it never once came before our House. This was no fault of ours. The House of Bishops appear to be responsible for this deplorable failure to meet the expectation of the people and the need of the age. In the House of Deputies, we were prepared to take up and handle that divorce abomination with vigor and with hope; but when it was found that our Right Reverend Fathers were evenly divided

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as to the gravest of the questions involved, and could not be expected to concur in any action which we might take, the outlook was obviously hopeless, and we decided to abandon the subject. Not finally, however; for provision was made for preparing a canon or canons on the subject, to be presented three years hence, which then will demand action, and, in the shape in which they will come up, must lead to definite results. One good thing has resulted from the recent agitation on this awful subject: the appearance of a Declaration, sent out to all the Church, and signed by nineteen bishops and 1,541 priests, solemnly declaring their conviction:

“First: That the marriage law of the Church is clearly set forth in the Marriage Service, namely, that Christian marriage consists in the union of one man with one woman until the union is severed by death.

“Secondly: That this law does not permit the marriage of any person separated by divorce, so long as the former partner is living, whether such person be innocent or guilty.”

It is a long step in advance to have drawn such a declaration as this, signed by so large a number of bishops and priests, and to have sent it forth for the admonition of the people. It is the first step toward what must come hereafter—legislation calculated to check the progress of an insidious disease which is sapping the morals of the community, degrading holy matrimony to the position of a temporary alliance terminable at pleasure,

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breaking up the home, and eating its way like a cancer into the vitals of society. We are encouraged by the information, which we believe to be true, that the members of the legal profession generally discourage divorce *a vinculo*, and recommend judicial separation. We make no objection to such separation, when it is not followed by remarriage. We believe that there is no end to the subterfuges, deceptions, and falsehoods practiced in divorce proceedings; we are sure that, in a large proportion of these cases, the desire for a new connection is at the bottom of proceedings to break a marriage. We feel that it is a profanation of our beautiful Marriage Service to use it in any case where it has been already used, unless death has severed the former bond. And, therefore, we regret that this imperilled society is to be allowed to drift for three years longer on the downward road, without strong protest from this Church of ours, and more stringent regulation to defend personal safety, domestic security, and public morals. The letter of Holy Scripture, the words of Christ and His apostles, give the line beyond which we dare not go; and reverent men can hardly fail to see their way.

Turning from this subject with a sigh of regret, but by no means hopelessly, let me speak of the great work done by the women of the Church in aid of her foreign and domestic missionary work. It is stated that the gifts and contributions during the past three years exceeded those of the three preceding by an aggregate of more than a million

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of dollars. To this sum a notable contribution was made by the devoted members of the Woman's Auxiliary, their offerings far outrunning any thus far recorded on their books. Rightly has it been said that the test of the reality of Church work and the soundness and healthfulness of Church life is in the interest felt in missions ; in the extension of the knowledge of her faith, worship, and institutions in quarters where they are yet unknown. Let us bind ourselves, by solemn promise, so to strive to advance the cause of the Gospel here and abroad, and God give the increase according to His will and our fidelity to trust !

Now, let me add something concerning one or two events outside the line of Convention work, but worthy of being borne in remembrance, and most refreshing to mind and heart. Of the pilgrimage to Jamestown, that sacred cradle of the Church in this Western Hemisphere, I can speak from hearsay only. Those who made the journey came back with words expressive of deep pleasure in what they saw and heard on the memorable though fatiguing tour. Of the other occasion, the unveiling of the "Peace Cross," as it is called, on the site of the future Cathedral of Washington, I can tell you, as eye-witness and participant, of things never to be forgotten by those who were so fortunate as to be there.

To the West of the city of Washington there is an elevated ridge covered in part with oak trees, and in part consisting of broad slopes of open land.

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Thence is had a view of the Capitol, the great obelisk bearing the name of the father of his country, other public buildings, and, beyond all, the long reaches of the Potomac, vanishing in the distance through the plains. At one point on this ridge stands a church, dedicated to the glory of Almighty God, and bearing the name of the first British martyr, St. Alban. I was told that the land about this church, a plot of many acres in extent, had long been held by an old family, who refused to sell it, unless for some purpose connected with the Church. On the very day on which the proclamation of war with Spain went forth, to astonish and shock the civilized world, a little band of faithful men and women were kneeling at the altar of that church, praying for light, help, and the means to do something to the glory of God, and for the spread of the Gospel of Peace. Months passed by—those months of desperate strife and battle which we know so well—and in the meantime, the warm-hearted and enthusiastic Bishop of Washington, Henry Y. Satterlee, God bless him! had acquired the site for a cathedral church to be erected, when God wills, on that beautiful spot. The hundred days of sanguinary war passed by, and peace has been made; and, in honor of the event, and of the many occasions for rejoicing which were present to his thoughts, the good bishop caused a Peace Cross to be erected on the spot on which his cathedral is to stand, and called his brethren in the episcopate, and the clergy and laity attendant on the General Convention, to

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unite with him, and the lay trustees, in a service on the dedicated spot. What a sight was that which we beheld, on the afternoon of the Twentieth Sunday after Trinity, one week ago today! A great company assembled, in response to the invitation. A long procession formed, and passed beneath the shade of the trees; fifty bishops in their robes, two hundred priests vested, preceded by a choir of two hundred and fifty voices, men and boys in cassock and cotta, with gleaming crosses marking the divisions of the long and shining line; last of all, the President of the United States, a venerable bishop on either hand. Thus, between crowds of people, viewing the solemn pageant, we moved to the place where stood the great Peace Cross, veiled in our country's beloved flag, and there, all things being in order, followed sacred rites appropriate to the occasion, hymns, and prayers, and good words briefly spoken, by the Bishop of Washington, the Bishop of Albany, and, to the pleasure of all hearers, a few earnest, Christian words, from the Chief Magistrate of this great nation. These things were done, for the glory of God, in thanksgiving for the blessing of peace, in commemoration of the assembling of the General Council of the Church in the capital city of our country, in anticipation of the laying of the corner-stone of the Cathedral that is to rise upon that now sacred height. I thought that I had never looked upon a more inspiring sight than that presented, when, at the signal, the folds of the glorious old flag fell from the

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far more glorious symbol of Christ's Passion, and the great Iona cross stood forth to view; the choir, the clergy, and the vast congregation taking up the strain:

'In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.'

The day was far spent; the air mild and fresh; the breeze blew gently through the tree tops; in the West the sun, red and glowing, descended toward the horizon; in the East, the moon, half full, displayed her silver shield; far away the landscape stretched to the horizon. One felt as if in another world; as if the heavens also were making response: "Praise Him, sun and moon; praise Him all ye stars and light." It was one of those experiences which make landmarks in the pilgrimage of men, and leave an imprint deep in the memory and deeper on the heart.

But enough of recollection. Let me bring these hurried remarks to a close. Not in vain have we, the representatives of the dioceses of this Church, passed through these weeks. It shall be for good to us and to our children. Much has been done; something has been left undone. Much is as we would have had it; some things would have been otherwise ordered, had the disposition of events been left to us; not better ordered, probably, nor more wisely, for God knows what is best, and

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men should hold their peace and be content. Progress is not through a steady series of successes; it is made through reverses as well; through hindrances, and in spite of them; against opposing forces, and in spite of the adversary's hand. Of one thing take heed, brethren: that ye trust the Lord; and be sure that all worketh together for the increase of His glory and the growth of His kingdom, and the edifying of the Church which He bought with His most precious blood. Have faith in Him; and let that faith be strengthened by each event in time; as the years go by; as we fulfil whatever task has been laid on us, in love and trust; as day unto day uttereth speech, and night unto night telleth knowledge. The Almighty rules in the affairs of men; He hath done whatsoever pleased Him; we lose nothing by waiting, possessing the soul in patience; we lose nothing when under the Cross; rather, then, do we gain as never at any other time or in any other position. Let us watch, and labor, and pray, as they who look for their Lord, as they of whom the poet sings:

‘ tho’ as yet we keep
Within His court on earth, and sleep
Encompassed by His faithful guard,

‘And hear at times a sentinel,
Who moves about from place to place,
And whispers to the worlds of space,
In the deep night, that all is well.’

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Bishop Claggett. Reinterment of

His Remains on the Site of the

Future Cathedral at Washington

WASHINGTON, Nov. 1.—The reinterment of the remains of Bishop Thomas John Claggett and Mary Gantt Claggett, his wife, took place at St. Alban's Church this afternoon at 3:30 o'clock. A special form of service had been prepared by Bishop Satterlee which was printed on leaflets. It was a modification of the burial service of the Book of Common Prayer. The service was read by the Right Rev. Henry Yates Satterlee, Bishop of Washington, assisted by Rev. John A. Aspinwall, Rev. Dr. William L. Devries, Rev. A. R. Stuart, Rev. Dr. Charles H. Hayes, Rev. Philip M. Rhineland, Rev. William R. Turner, Rev. Arthur S. Johns, Rev. G. C. Bratenahl, rector of St. Alban's, the Rev. E. D. Johnson and the Rev. G. M. Thompson. In conducting the service Bishop Satterlee used Bishop Claggett's prayer-book, which was loaned for the occasion by Mrs. John H. Chew. The pretty little church was filled with people, and a choir sang appropriate hymns. The coffins were carried to the vault by the clergymen. Temporary interment was made in the vault which had been constructed under the chancel window of St. Alban's, in close

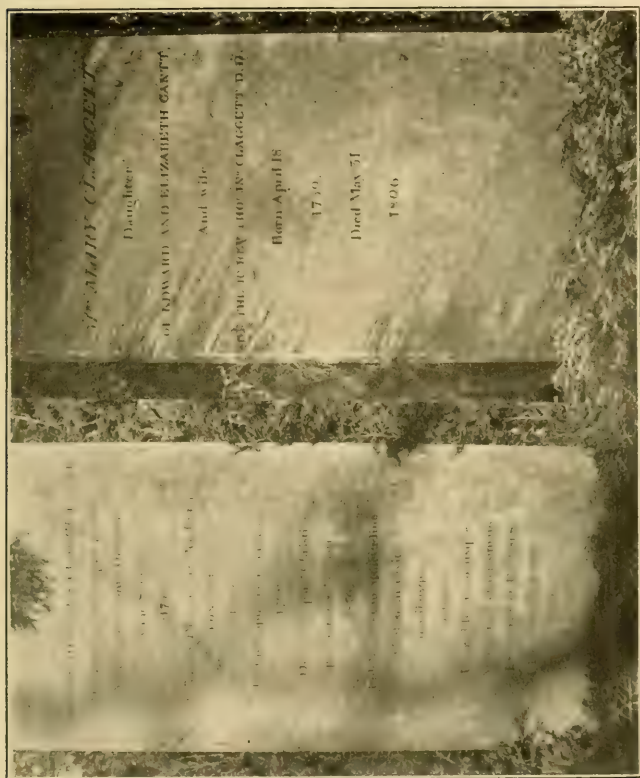
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vicinity to the site of the future Cathedral of St. Peter and St. Paul, and near the Peace Cross, which was erected a few days ago.

The massive marble slabs which had covered the graves of the Bishop and Mrs. Claggett, the former of which bears Mr. Francis Scott Key's epitaph, will be carefully preserved. When the cathedral is built the two coffins will be placed in the crypt. These coffins are of solid oak, with large crosses carved in relief on the lids, and each bearing a plate inscribed with names and dates. The remains had been disinterred at Croom, under the direction of two clergymen, the Rev. E. D. Johnson and the Rev. G. M. Thompson, who were sent down by Bishop Satterlee. They were sealed in metallic caskets, and these inclosed in the oak coffins. The remains of Bishop and Mrs. Claggett were found in a remarkable state of preservation considering the fact that they had been buried, at least those of the Bishop, eighty-two years. The coffins had become disintegrated, but the skeletons were there.

The site of the proposed cathedral is one of great beauty. It overlooks the city of Washington, Alexandria and a long stretch of the Potomac. The Capitol and the Washington Monument stand conspicuously out, almost in the foreground, of the picture, while immediately to the rear and sides of the spot upon which the cathedral will stand are groves of beautiful oaks. The property which has been purchased for the cathedral was owned a year or two ago by descendants of Bishop

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INSCRIPTIONS ON MARBLE SLABS
 REMOVED FROM THE GRAVES OF
 THE BISHOP AND MRS. CLAGGETT.

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Claggett, Mr. Thomas J. Chew, formerly of Calvert county, and his two children, who inherited it from their mother, Miss Dulany.

It is deemed especially fitting and appropriate that the dust of Bishop Claggett shall be preserved in this Cathedral, which is at the national capital, and designed, to some extent, to be national as to the church. Washington was in Bishop Claggett's diocese. He was the first chaplain of the United States Senate at Washington. He was not only the first bishop of any church to be consecrated on the western hemisphere, but, combining as he did the succession of the English and Scotch episcopate, he transmitted the succession to every bishop of his church who has since been consecrated in the United States. All of them trace their succession through him, and it was largely his hand and his influence which guided, at the time the Protestant Episcopal Church in the United States became a national organization, separate from the parent Church of England.

After the conclusion of the services Bishop Satterlee called the descendants of Bishop Claggett into the church and addressed a few pleasant remarks to them. At his request, all of them signed their names on the parish register. Dr. Samuel C. Chew, of Baltimore, and others, expressed to the Bishop their appreciation of the honor which had been paid to the memory of Bishop Claggett and their thanks to Bishop Satterlee for the manner in which he had managed it.

The descendants of Bishop Claggett, who were






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present and signed the book, were: Samuel Maddox, president of the Washington Bar Association; Miss Anne F. Maddox, Mrs. T. J. C. Williams, of Baltimore, *nee* Cora M. Maddox, and her little daughter; Anne E. C. Williams, and Mrs. John T. Wood, of Washington, *nee* S. Sophia Maddox. These are the grandchildren of Dr. Thomas John Claggett, the Bishop's oldest son.

Dr. Thomas John Chew, John H. Chew and Mrs. Elizabeth Claggett Chew; these are children of the late Rev. John H. Chew and S. Genevieve Claggett, his wife, and are descended on the maternal side from Dr. Claggett, and on the paternal side from Mrs. Priscilla Elizabeth Chew, the Bishop's daughter.

The following, who were present, are descended from Mrs. Priscilla Elizabeth Chew, wife of Col. John H. Chew, of Calvert county: Dr. Samuel C. Chew and his two sons, Marshall and Samuel Claggett, Miss Anna Chew, Miss Elizabeth Chew Williams and John H. C. Williams, children of Mr. Henry Williams, and Thomas J. C. Williams, all of Baltimore; Mrs. Julia Gibson Easter, of Washington; Miss Jane B. Chew, of Calvert county; Thomas John Chew, formerly of Calvert, and his daughter, Miss Jeanette B. Chew.

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Order of Service at the Reinterment of the Right Rev. Thomas John Claggett, the first Bishop of the Church of God consecrated on American soil.  Saint Alban's Church, Diocese of Washington All Saints' Day, MDCCCXCVIII  Service at Church   

Processional Hymn CCCXCI

The Lord's Prayer

Collect for Purity

¶ Then the Bishop shall say:

JESUS went up into a mountain and His disciples came unto Him and He opened His mouth and taught them, saying:
Blessed are the poor in spirit; for theirs is the Kingdom of Heaven.

People. Lord, have mercy upon us; and be it unto thy servants according to thy word.

Bishop. Blessed are they that mourn; for they shall be comforted.

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People. Lord, have mercy upon us ; and be it unto thy servants according to thy word.

Bishop. Blessed are the meek ; for they shall inherit the earth.

People. Lord, have mercy upon us ; and be it unto thy servants according to thy word.

Bishop. Blessed are they which do hunger and thirst after righteousness ; for they shall be filled.

People. Lord, have mercy upon us ; and be it unto thy servants according to thy word.

Bishop. Blessed are the merciful ; for they shall obtain mercy.

People. Lord, have mercy upon us ; and be it unto thy servants according to thy word.

Bishop. Blessed are the pure in heart ; for they shall see God.

People. Lord, have mercy upon us ; and be it unto thy servants according to thy word.

Bishop. Blessed are the peace-makers ; for they shall be called the children of God.

People. Lord, have mercy upon us ; and be it unto thy servants according to thy word.

Bishop. Blessed are they that are persecuted for righteousness' sake : for theirs is the Kingdom of Heaven.

People. Let thy loving mercy come also unto us, O Lord : even thy salvation according to thy word.

Our Lord's Summary of the Commandments

Collect for All Saints' Day

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Epistle First Thess. iv.

BUT I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Gospel St. John vi.

JESUS said to His disciples and to the Jews: All that the Father giveth me shall come to me: and he that cometh to me I will not cast away. For I came down from heaven : not to do that I will, but that He will which hath sent me. And this is the Father's will which hath sent me, that of all which He hath given me, I shall lose nothing : but raise them up again at the last day. And this is the will of Him that sent me : that every one which seeth the Son and believeth on

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Him, have everlasting life. And I will raise him up at the last day.

Recessional Hymn clxxix

Service at the Grave   

Hymn clxxvi (For All Thy Saints)

Psalms of the Burial Service

(To be read responsively)

Collects and Blessing.

 *The Consecration of Bishop*

Claggett     

THOMAS JOHN CLAGGETT was consecrated first Bishop of Maryland on September 17, 1792, at Trinity Church, New York, during the session of the General Convention.

His consecrators were:

SAMUEL SEABURY, Bishop of Connecticut,

Who was consecrated Nov. 14, 1784, at Aberdeen Scotland, by the Bishops of Aberdeen, Moray and Ross, Kilgour Petrie and Skinner.

John Carroll, the first Roman Catholic Bishop in the United States received his consecration at Ludworth Castle, England, Aug. 15, 1790, in an irregular manner, for he had only one consecrator, the Rt. Rev. Charles Warmsley, Vicar Apostolic.

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SAMUEL PROVOOST, Bishop of New York,
Who was consecrated Feb. 4, 1787, at Lambeth Palace, London, by the Archbishop of Canterbury, the Archbishop of York, the Bishop of Bath and Wells and the Bishop of Peterborough.

WILLIAM WHITE, Bishop of Pennsylvania,
Who was consecrated Feb. 4, 1787 at Lambeth Palace with Bishop Provoost, and by the same consecrators.

JAMES MADISON, Bishop of Virginia,
Who was consecrated Sept. 19, 1790 at Lambeth Palace, London, by the Archbishop of Canterbury, the Bishop of London, and the Bishop of Rochester.

Thomas John Claggett was the first Bishop in the whole Church of God consecrated on American soil.

In 1800 the United States Senate held their first session in the City of Washington, and Bishop Claggett was their first Chaplain, his predecessor, as Chaplain from the days of the Continental Congress, having been the Rt. Rev. Samuel Provoost, Bishop of New York.

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Saint Alban's a Witness to the Continuity of the English-Speak- ing Branch of the Church of God

THE association of ideas, first with the name of the Cathedral of SS. Peter and Paul, secondly with the Celtic Peace Cross, thirdly with the tomb of Bishop Claggett and fourthly with the name of the land upon which these are situated, Mount St. Alban, forms a four-fold witness, to the Apostolicity of this branch of the church, its independence of all foreign control as a church, organized under its own bishops, first in the British Isles and later in the United States of America, and of its unbroken continuity from the beginning to the present day. The names SS. Peter and Paul suggest the two-fold apostolic origin, Eastern and Western, of the Anglican church, and its descent from the whole college of apostles, going back, not to Rome or Constantinople, but to Jerusalem. The Peace Cross, with its memories of the Celtic missions of Columba and Iona, of Aidan and Lindisfarne, is a reminder of the Church's organization under its own bishops from the very beginning, in the home of the English-speaking race. The tomb of the first bishop of any Christian body consecrated on American soil is a memorial of the Church's priority and independence under its own bishops in this country. Finally, the name St. Alban

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is so connected, century by century, with a series of events in the history of our race as to form a witness to the Church's unbroken continuity.

A. D. 300-400. Not many years after the birth at York, of the Emperor Constantine the Great, and while his father, Constantius, was governor of the Roman possessions in England, there arose about the year 303 what is known in history as the Diocletian persecution of the Christians. During this persecution a Christian priest named Amphibalus, fled from Wales to Verulam, a small town a few miles north of London. A citizen of Verulam, named Alban, received him, and having been converted, afforded him the means of escape by exchanging clothes with him and facing the mob in his place. Alban was taken by the mob, condemned and beheaded, having literally laid down his life for his friend and becoming thereby the first Christian martyr in the British Isles.

So great was the effect of Alban's martyrdom, a small church sprang up almost immediately on the spot, probably under the charge of Restitutus, the Bishop of London, whom we know represented the British church at that Council of Arles in the year 314, which discussed the same divorce canon which was presented before the Council of the Church in the city of Washington in October, 1898.

A. D. 400-500. In the year 429 a Synod was held at St. Alban's Church by Germanus, Bishop Auxerre and another Gallican Bishop, at the request of the British Bishops, who did not consider

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their learning sufficient to confute the growing heresy of Pelagianism. This heresy, introduced by a Welshman named Morgan, and surnamed Pelagius, taught Universalism pure and simple, that all men would be saved, quite apart from the atonement of our Lord. The Synod was most efficacious and the doctrine of Universalism from that day to this has never made progress among the English people.

A. D. 500-600. In the next century the historian Gildas, who lived from 493 to 590, wrote of St. Alban's history and work.

A. D. 600-700. The Ven. Bede who lived from 672 to 753, wrote a still more full and accurate account of St. Alban.

A. D. 700-800. The Church of St. Alban's continued with varying fortunes as a parish church, until, in 794, the civil power in Offa, King of the Mercians, converted the parish church into an institution of learning, as an Abbey, and transferred the bones of St. Alban from the crypt in the parish church to the Abbey, placing in the leaden case a parchment describing his work, and encircling the skull of the martyr with a gold band, inscribed with the Saint's name and the date of his martyrdom.

This same Offa, a murderer, and in many respects a thoroughly disreputable character, is the King who, in his zeal to atone for his crimes, and in recognition of the value of learning established, in addition to the Abbey, an English University at Rome. For the support of this university for Eng-

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lish youths, Offa levied upon the inhabitants of his kingdom a penny tax, which he sent to the Pope to defray the expenses of the college. It is this tax which, afterwards perverted by the Popes to other uses, has come down to the present day under the name of Peter's Pence.

A. D. 800-900. So great was the veneration in which St. Alban and his institution were held, that the Danes, in their invasions of England, spared the Abbey but could not refrain from taking away a leg and an arm bone of St. Alban, which they carried back with them to Denmark as relics.

A. D. 900-1000. The first strong English protest against the Roman doctrine of transubstantiation was written in the year 980 by Aelfric, Abbot of St. Alban, and his letter is still extant in Exeter Cathedral. The doctrine of the Lord's Supper, which Aelfric sets forth in this letter, is strikingly similar to that contained in the 28th Article of the Church.

A. D. 1000-1100. In the year 1070 William the Conqueror, under the pressure of Earls and Barons, and in the presence of Frederic, Abbot of St. Alban's, took oath, after the custom of those days, upon the bones of St Alban, that "he would keep and observe inviolable the ancient laws of this realm." This oath of William's contains the germ of Magna Charta and of the Constitution of the United States of America. Except for this oath, it is impossible to tell how completely William might have substituted Norman French law for

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the ancient laws of liberty, which are the peculiar heritage of our race.

Under the protection guaranteed by William's oath, the English Bishops, in the following year, refused to a man to attend a council at Rome, summoned by Pope Gregory VII., on the ground that the English Church was, and always had been, independent of alien control.

In 1077, under Abbot Paul, St. Alban's became known as "*The School of Religion*," in England. A. D. 1100-1200. On August 24th, in the year 1129, Abbot Goeffrey, in the presence of the Bishop of Lincoln, Robert of Evesham, and others, again removed the bones of St. Alban from their resting place to a tomb back of the altar. Opening the casket at this time Geoffrey records the finding of the parchment and of the skull with its gold band, which had been placed there by King Offa in 794. This Geoffrey established at St. Alban's a hospital, a parish hall and a hostel for strangers.

In 1166 Nicholas Breakspeare, afterwards Pope Adrian IV., was refused admittance to St. Alban's on the ground of his insufficient learning. As a result of this refusal he went to one of the Continental universities, becoming ultimately the second and last Englishman who has ever been Pope of Rome. During this century Matthew Paris lived and wrote his *Histories* at St. Alban's. A. D. 1200-1300. In 1215 King John, being forced by the Barons, signed Magna Charta, the precedent for which was William the Conqueror's

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oath, and whose legitimate offspring is the Constitution of the United States. Respecting religious liberty Magna Charta contains these words, directed primarily against the growing aggression of the Roman papacy: "We have granted to God, in and by this, our present Charter, and have confirmed for us and our heirs forever, that the Church of England shall be free and have all her rights and liberties inviolable." The Pope promptly annulled the Charter and excommunicated the Barons who signed it. Louis of France considered the opportunity a good one to invade England; whereupon John, in December of this year, proceeded to St. Alban's to consult the Abbot concerning the proposed invasion, receiving from the Abbot not only words of counsel, but a large portion of the money needed for the equipment of his men. A. D. 1300-1400. During this century John Mandeville, the great traveller, was born and educated at St. Alban's and went from there on his world-wide travels. We are justified in believing that John Mandeville's writings and accounts of his travels, lurid and extravagant as they are, nevertheless had a marked influence upon the zeal of Christopher Columbus in his voyage a century later to discover the new world.

A. D. 1400-1500. In the fifteenth century occurred the Wars of York and Lancaster, in which the first battle of St. Alban's, in 1455, and the second battle of St. Alban's, in 1461, form, in point of importance, practically the first and last battle of the Wars of the Roses.

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In 1474 the first printing press was set up in England at Westminster Abbey, and six years later, in 1480, the second printing press was set up at St. Alban's, upon which press the St. Alban's Chronicle was published by one "Sometyne Scolemaster of St. Alban's."

A. D. 1500-1600. In the early part of the sixteenth century, Henry VIII. was King; a man, if no better, certainly no worse than King Offa. During his reign Cardinal Woolsey was Abbot of St. Alban's. The Abbey had been for some time degenerating and reached its lowest depths during Woolsey's administration. In the year 1538 the same Civil power which had changed the parish church into an Abbey, dissolved the Abbey and restored the parish church to the people, and on May 12th, 1553, the Rev. Geo. Wetherell was instituted Rector of St. Alban's by Bonner, Bishop of London. In 1555, under Queen Mary, the Roman papacy gained temporary control, and on August 26th of this year George Tankerfield was burnt at the stake at St. Alban's for holding the self-same belief regarding the Lord's Supper that was held by Abbot Aelfric in 980. Even during this period the continuity of the Church is unbroken, for the same Bonner, Bishop of London, who instituted George Wetherell Rector of St. Alban's, remained Bishop of London during the reign of Queen Mary and the burning of George Tankerfield and two to three hundred others by the Roman Catholics.

A. D. 1600-1700. From the days of George

The Glastonbury Cathedra



Mt. St. Alban



Washington, D. C.



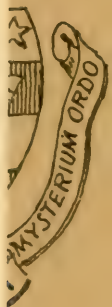
The Ascension Day

A.D. 1901

(Copies of this pamphlet may be had free on payment of postage at the office of the Church Militant, 513 9th St. N.W., Washington, D. C.)

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St. Paul
on, D. C.



THE SERVICE ON THE ASCENSION DAY, A. D. 1901

The Glastonbury Cathedra.

From an article in the Church Militant, April 15, 1901, by
Rev. W. M. Morgan-Jones, M. A.

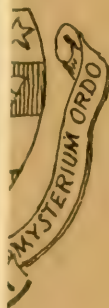
WHERE and what is Glastonbury? Glastonbury is in Somersetshire, England, and is regarded as the cradle of British Christianity. It is the one great religious foundation of Britain which lived on unchanged through the storm and stress of the Saxon overthrow. We are carried back not only to the beginnings of Saxon Christianity, but to the very fountainhead of Christianity itself in Britain, and latterly to the practical union of the Ancient British Church with that of the Anglo-Saxon, to be known in later history as the "Ecclesia Anglicana," the Church of England.

The Church of America today is the daughter of the same Church of England, which represents both British and Saxon Christianity.

Mr. Stanley Austin, the donor of these historic stones requested that they should be formed into a Bishop's chair and remain a witness to the continuity of the Church. The Cathedra has been designed by Mr. R. W. Gibson, the architect of the Cathedral School for Girls on Mt. St. Alban. The stones themselves have the characteristic carving of Glastonbury and have been taken from that part of the ruins which were erected about the late Norman period of English architecture, that is in the twelfth century. These stones (see picture) form, first the lower part of the chair, the seat or cathedra proper; also, second, the two pillars that rise from the arms on either side, forming thus two pedestals; the inscription on the panel forming the back of the chair most appropriately sets forth the terms of the Chicago-Lambeth Quadrilateral—"Holy Scripture and Apostolic Creed, Holy Sacrament and Apostolic Order." Above the old Glastonbury pillars on each side of the chair rises a Bishop's pastoral staff, and in the centre above the panel, the Bishop's mitre. The panel immediately above the seat of the chair bears silent witness to the continuity of the Church in the inscription of the names of twenty-one Bishops

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St. Paul
on, D. C.

who are historical landmarks and beginning with the names of Eborius, Bishop of York, Restitutus, Bishop of London, and Adelfius, Bishop of Carleon-on-Usk, three British Bishops who attended the Council of Arles in Gaul A. D. 314.

The cathedra has the following inscription:

This Glastonbury Cathedra
is raised as a witness to the continuity of
The Anglican Church
and presented on
Ascension Day 1901



ARCHBISHOP MOORE
A. D. 1783-1805



SAMUEL SEABURY
First Bishop of Connecticut
Consecrated in Scotland
A. D. 1784



WILLIAM WHITE
First Bishop of Pennsylvania
Consecrated in England
A. D. 1787



THOMAS JOHN CLAGGETT
First Bishop of Maryland
Consecrated in New York
A. D. 1792

The Historic Episcopate.

IN accordance with a resolution passed by the House of Bishops at the General Convention of the Church held in Washington October, 1898, the remains of the Right Reverend Thomas John Claggett, the first Bishop in the whole Church of God consecrated on American soil, were translated to the Cathedral grounds to a vault immediately behind the chancel of St. Alban's Church, upon the Feast of All Saints, 1898.

As the Glastonbury Cathedra is a witness to the continuity of the English-speaking branch of the Church, so Bishop Claggett represents in his own person the historic Episcopal succession of our Church from the days of the Apostles and thus from our Lord Jesus Christ himself.

Bishop Claggett (see portrait) was consecrated First Bishop of Maryland on September 17, 1792, at Trinity Church, New York, during the session of the General Convention. Among his consecrators were:

Samuel Seabury (see portrait), Bishop of Connecticut, who was consecrated November 14, 1784, by Scotch Bishops; and William White (see portrait), Bishop of Pennsylvania, who was consecrated February 4, 1787, in the Chapel at Lambeth Palace, London, by Moore, Archbishop of Canterbury (see portrait), the Archbishop of York, the Bishop of Bath and Wells, in whose diocese Glastonbury is situated, and the Bishop of Peterborough.

Bishop Claggett's other consecrators were Provoost, Bishop of New York, and who was Chaplain of the Continental Congress, and Madison, Bishop of Virginia.

Bishop Claggett and all the Bishops of our Church trace their historic descent along many lines and



1 St. Paul
on, D. C.

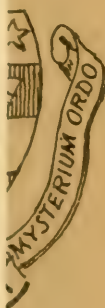
particularly from James, the Lord's brother. first Bishop of Jerusalem, from St. John at Ephesus. as well as St. Peter and St. Paul. the lists given below are taken from "The Primitive Church" by Rev. A. B. Chapin. Illustrated notes on English Church History by Rev. C. A. Lane, and The Primitive Saints and the See of Rome by Rev. F. W. Puller, S. S. J. E. The list of the Bishops from Jerusalem follows the British succession and is therefore more especially associated with Glastonbury.

Bishops of Jerusalem.

	A.D.		A.D.
1. James, the Lord's brother,	35	28. Valens,	191
2. Simeon, son of Clopas,	60	29. Dolchianus,	194
3. Justus I,	107	30. Narcissus,	195
4. Zachaeus,	111	31. Dius,	200
5. Tobias,	112	32. Germanio,	207
6. Benjamin,	117	33. Gordius,	211
7. John I,	119	34. Alexander,	237
8. Mathias,	121	35. Mazabanes,	251
9. Philip,	122	36. Hymenaeus,	275
10. Seneca,	126	37. Zambdas,	298
11. Justus II,	127	38. Herman,	300
12. Levi,	128	39. Macarius I,	310
13. Ephraim,	129	40. Maximus III,	315
14. Joseph,	131	41. Cyril,	330
15. Judas,	132	42. Herenius,	350
16. Marcus,	134	43. Hilary,	364
17. Cassianus,	146	44. John II,	386
18. Publius,	154	45. Praglius,	416
19. Maximus I,	159	46. Juvenal,	424
20. Julian,	163	47. Anastasius,	458
21. Caius,	165	48. Martyrius,	478
22. Symmachus,	168	49. Salutis.	486
23. Caius,	170	50. Elias,	494
24. Julian,	173	51. John III,	513
25. Maximus II,	178	John III conse-	
26. Antonius,	182	crated David first	
27. Capito,	186	Bishop of Meneva,	
		now St. Davids	
		Wales.	

Bishops of St. Davids, Wales.

52. David,	519	60. Llunwerth,	
53. Cynog,	544	61. Gwrgwyst,	
54. Teilo		62. Gwgan,	
55. Ceneu,		63. Eineon,	
56. Morfael,		64. Clydawg,	712
57. Haerwnen,		65. Elfod,	
58. Elwaed,		66. Ethelman,	
59. Gwrnwen,		67. Elanc,	



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	A.D.		A.D.
68. Maelsgwyd,		96. Sulien,	1071
69. Made,		97. Abraham,	1076
70. Cadell,	841	98. Rhyddmarch,	1088
71. Sadwrnfen,	853	99. Wilfrid,	1096
72. Novis,	873	100. Bernard,	1115
73. Sulhaithnay,		101. David Fitzgerald,	1147
74. Idwal,		102. Peter de Leia,	1176
75. Asser,	906	103. Girald Camb,	1199
76. Arthwael.		104. G. de Henelawe,	1203
78. Samson,	910	105. Jowerth,	1214
79. Ruelin,		106. A. le Gross,	1230
80. Rhydderch,		107. R. de Carew,	1256
81. Elwin,		108. T. Bech,	1280
82. Morbiw,		109. D. Martin,	1296
83. Llunwerth,	924	110. H. de Gower,	1328
84. Hubert,		111. J. Thoresby,	1347
85. Eneuris,	942	112. R. Brian,	1350
86. Ivor,		113. F. Fastolfe,	1353
87. Morgeneu,	944	114. H. Houghton,	1361
88. Nathan	961	115. J. Gilbert,	1389
89. Jeuan,		116. Guy de Mona,	1397
90. Arwystl,		117. H. Chicheley,	1408
91. Morgeneu,			
92. Ervin,	1023	Henry Chicheley	
93. Trahaearn,	1039	was made Arch-	
94. Joseph,	1055	bishop of Canter-	
95. Bleiddud,	1061	bury.	

Archbishops of Canterbury.

118. H. Chicheley,	1414	134. G. Sheldon,	1663
119. J. Stafford,	1443	135. W. Sancroft,	1677
120. J. Kemp,	1452	136. J. Tillotson,	1691
121. T. Bouchier,	1454	137. T. Tennison,	1695
122. J. Morton,	1486	138. W. Wake,	1715
123. H. Dean,	1502	139. J. Potter,	1736
124. W. Wareham,	1503	140. T. Herring,	1747
125. T. Cranmer,	1533	141. M. Hutton,	1751
126. R. Pole,	1556	142. T. Secker,	1758
127. M. Parker,	1559	143. F. Cornwallis	1768
128. E. Grindall,	1575	144. J. Moore,	1783
129. J. Whitgift,	1583		
130. R. Bancroft,	1604	Moore conse-	
131. G. Abbott,	1610	crated White first	
132. W. Laud,	1633	Bishop of Pennsyl-	
133. W. Juxon,	1660	vania.	

Bishops of the Church in U. S.

145. White, First Bishop of Pennsylvania, 1790	149. Whittingham, Md., 1840
White was a con-	150. Pinkney, Md., 1870
secrator of Clag-	151. Paret, Md., 1885
gett as first Bishop	In 1895 the dio-
of Maryland.	cese of Washing-
146. Claggett, First	ton was set off
Bishop of Mary-	from the diocese of
land, 1792	Maryland.
147. Kemp, Md., 1814	152. Satterlee, first
148. Stone, Md., 1830	Bishop of Wash-
	ington. 1896

OTHER LINES OF EPISCOPAL SUCCESSION.

	A.D.	Bishops of Smyrna,	A.D.
1. St. John,	33-100	2. Polycarp,	97-156
A. D. 100. The		A. D. 156. In this	
Apostle St. John		year Polycarp was	
died at Ephesus		martyred. He had	
about this time		previously sent his	
(<i>Iren.</i> III, 3).		pupil, Pothinus, to	
A. D. 97. St.		Gaul as Bishop of	
John's pupil, Poly-		Lyons.	
carp, became Bish-			
op of Smyrna.			

Bishops of Lyons.

3. Pothinus,	156-177	22. Patiens,	451
A. D. 177 In this		23. Lupicinus,	
year Pothinus was		24. Rusticus,	494
martyred and was		25. Stephanus,	499
succeeded by		26. Viventius,	515
4. Irenæus,	187	27. Eucherius II,	524
5. Zacharias,		28. Lupus,	538
6. Elias,		29. Licontius,	542
7. Faustinus,		30. Sacerdos,	549
8. Verus,		31. Nicetus,	552
9. Julius,		32. Priscus,	573
10. Ptolemy,		33. Aetherius,	589
11. Vocius,		Aetherius, to-	
12. Maximus,		gether with Vir-	
13. Tetradius,		gilius, Bishop of	
14. Verissimus,		Arles, consecrated	
15. Justus,	374	Augustine as Bish-	
16. Albinus,		op at Arles Novem-	
17. Martin,		ber 16, 597. Au-	
18. Antiochus,		gustine afterward	
19. Elpidius,		became Archbish-	
20. Licarius,		op of Canterbury.	
21. Eucherius I,	427		

Archbishops of Canterbury.

34. Augustine,	596	46. Lambert,	763
35. Laurence,	605	47. Aethelred,	793
37. Melitus.	619	48. Wulfred,	803
37. Justus,	624	49. Theogild,	830
38. Honorius,	634	50. Ceolnoth,	830
39. Adeodatus,	654	51. Aethelred,	871
40. Theodore,	668	52. Plegmund,	891
Theodore (him-		53. Athelm,	915
self a Greek) was		54. Wulfelm,	924
consecrated as		55. Odo Severus,	941
Bishop by Vitalian,		56. Dunstan,	959
Bishop of Rome		57. Aethalgar,	988
(See following		58. Siricus,	989
page.)		59. Alfric,	996
41. Berthwold,	693	60. Elphage,	1005
42. Tatwine,	731	61. Lifer,	1013
43. Nothelm,	735	62. Aethelnoth,	1020
44. Cuthbert,	742	63. Edisus,	1038
45. Bregwin,	760	64. Robert,	1050

	A.D.		A.D.
65. Stigand,	1052	86. Bradwarden,	1349
66. Lanfranc,	1070	87. Islip,	1349
67. Anselm,	1093	88. Laugham,	1366
68. Rodulphus,	1114	89. Whittlesey,	1368
69. Corbell,	1123	90. Sudbury,	1375
70. Theobald,	1139	91. Courtney,	1381
71. a'Becket,	1162	92. Arundel,	1396
72. Richard,	1174	93. Chicheley,	1414
73. Baldwin,	1184	Henry Chicheley	
74. Fitzjocelin,	1191	had been Bishop of	
75. Walter,	1193	St. Davids, Wales,	
76. Langton,	1207	before he became	
77. Wetherfield,	1229	Archbishop of Can-	
78. Edmund,	1134	terbury. The line	
79. Boniface,	1245	of Bishops from	
80. Kilwarby,	1272	Henry Chicheley	
81. Peckham,	1278	down to the present	
82. Winchelsey,	1294	Bishopric of Wash-	
83. Reynold,	1313	ington will be found	
84. Mephram,	1328	on the foregoing	
85. Stratford,	1333	page.	

SS. Peter and Paul, 68
A. D. 68.

Martyrdom of St. Peter and St. Paul at Rome.

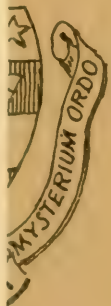
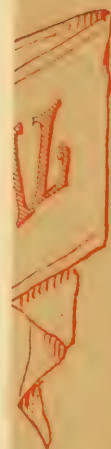
Irenæus, Bishop of Lyons, who wrote in A. D. 177, (*Contra Omnes Hæreses*) gives the order of the earliest Roman Bishops thus: "Linus, Anencletus, Clement." Irenæus represents the Church of Rome as having been founded "by the *two* most glorious apostles, Peter and Paul;" and then he goes on to say that "the blessed apostles having founded and builded the Church, committed the ministry of the episcopate to Linus.

A. D. 64.

Tradition says that St. Paul, after his first imprisonment at Rome, went to Spain, and possibly to Britain. That about this time Trophimus, the Ephesian referred to in the Acts of the Apostles and in St. Paul's Second Epistle to Timothy, became First Bishop of

A. D. 67.

Tradition says that there were at Rome about this time the son and the daughter of the British King Caradoc (whom the Romans called Caratacus), Linus and Claudia, who were held as hostages for the good behavior of their father. Claudia is thought to be the British Princess who



St. Paul
on, D. C.

Arles, a town not far from the present city of Marseilles.

Bishops of Arles.

	A.D.
Trophimus.	68

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Regulus.

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Martin I,	254
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Victor,	266
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Marinus,	313
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Martin II.

Valentine,	346
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Saturnius,	353
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Arternius.

Concerdus,	374
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Heros.

Patroclus,	412
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Honoratus,	426
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Hilary,	433
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Ravenus,	449
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Augustolis,	455
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Leontius,	462
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Aeonius,	492
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Ceserius,	506
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Ananius,	543
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Aurelian,	546
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Sapandus,	557
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Licerius,	585
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Virgilius,	588
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Virgilius, together with Aetherius, Bishop of Lyons, consecrated Augustine as Bishop at Arles November 16, 597.

was (according to Martial, the Roman historian,) married to Pudens, the son of a Roman senator, and Linus (British (Llin) is identified with the first of the long line of the Bishops of Rome. (Claudia, Linus and Pudens are mentioned together in II Tim. iv: 21.)

(Condensed from *Ills. Notes on English Church History by Rev. C. A. Lane, S. P. C. K.*

Bishops of Rome.

	A.D.
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1. Linus,	67
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2. Anenctetus,	79
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3. Clement,	91
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4. Evarestus,	100
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5. Alexander,	108
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6. Sixtus I,	118
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7. Telesphorus,	128
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8. Hyginus,	138
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9. Pius I,	141
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10. Anicetus,	155
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11. Soter,	166
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12. Eleutherius,	174
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13. Victor I,	187
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14. Zephyrinus,	198
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15. Calixtus I,	216
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16. Urban I,	221
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17. Pontianus,	229
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18. Anteros,	235
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19. Fabianus,	236
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20. Cornelius,	251
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21. Lucius I,	252
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22. Stephanus I,	253
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23. Sixtus II,	257
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24. Dionysius,	259
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25. Felix I,	269
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26. Eutychianus,	275
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27. Caius,	283
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28. Marcellinus,	296
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29. Marcellus I,	308
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30. Eusebius,	310
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31. Melchiades,	311
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32. Silvester I,	314
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33. Mark,	336
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34. Julius I,	337
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35. Liberius,	352
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36. Damasus I,	366
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37. Siricus,	385
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38. Anastasius,	398
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39. Innocent I,	402
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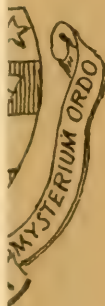
40. Zosimus,	417
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	A. D.
41. Boniface I,	418
42. Celestine I,	422
43. Sixtus III,	432
44. Leo I,	440
45. Hilarus,	461
46. Simplicius,	468
47. Felix III,	483
48. Gelasius I,	492
49. Anastasius II,	496
50. Symmachus,	498
51. Hormisdas,	514
52. John I,	523
53. Felix IV,	526
54. Boniface II,	530
55. John II,	532
56. Agapetus I,	535
57. Sylvester,	536
58. Vigilius,	540
59. Pelagius I,	555
60. John III,	560
61. Benedict I,	574
62. Pelagius II,	578
63. Gregory I,	590
64. Sabinianus,	604
65. Boniface III,	606
66. Boniface IV,	608
67. Adeodatus,	615
68. Boniface V,	619
69. Honorius I,	625
70. Severinus,	640
71. John IV,	640
72. Theodore I,	642
73. Martin I,	649
74. Eugenius I,	654
75. Vitalian,	658-672

Vitalian consecrated Theodore as Bishop in A. D. 68, and Theodore became the seventh Archbishop of Canterbury. (For the line of the Archbishops of Canterbury, from Theodore on, see foregoing page.)

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l St. Paul
on, D. C.

The Church and the United States.

In the year 1800, the United States Senate held their first session in the City of Washington, and Bishop Claggett was their first Chaplain in Washington.

The late Bishop of Iowa has pointed out very clearly the indirect influence of the Episcopal Church upon the whole fabric of the United States, all the stronger because indirect and unconscious. Some years ago he published a list of the framers of the Constitution of the United States, [the most wonderful work, Mr. Gladstone says, ever struck off at a given time by the brain of man], which shows that of the thirty-nine men engaged in that work, two-thirds were by birth, by baptism, by family or personal affiliations connected with the Episcopal Church, and that a large number of these had been engaged in framing the constitution and canons of the Church in America two years before they were called upon to frame the Constitution of the United States itself. Of the fifty-six signers of the Declaration of Independence, thirty-four were Episcopalians. It was in St. John's Church at Richmond, Virginia, that Patrick Henry, 1775, sounded the keynote of the war for independence in the cry, "Give me liberty or give me death." Bishop Perry points out that from Washington to Benjamin Franklin the controlling religious spirit of the Federal Convention was that of the American Episcopal Church.

The Church of England and The Church in America.

(INSCRIPTION ON THE CHAIR.)

These stones from the Ancient British
Abbey of SS. Peter and Paul
are given
by the Churchmen of Glastonbury
to the Churchmen in America
for the Cathedral
of SS. Peter and Paul
Washington, D. C.

The gift of the Glastonbury Cathedra emphasizes the bond of union existing in the great English-speaking branch of the Church which in the administration of the Sacraments and other Rites and Ceremonies uses the Book of Common Prayer.

The strength and power of this bond is beautifully expressed by the following words of the late Bishop of Wakefield and illustrated by the accompanying map of the "Episcopal" Church in the Christian and non-Christian world. (See note.)

THE Church which uses the Book of Common Prayer "has its houses of prayer and its appointed ministers in all parts of the earth, and at every hour that passes, in some spot or other, we may be sure that the well-known words are being uttered, and (we would not doubt) that some true worshippers are joining in their acceptable utterance. While *we* sleep, the flame is burning bright on the other side of the world. When in one land the shades of evening are dropping down, and the

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St. Paul
on, D. C.

evening prayer that He, who is the true Light, would 'lighten our darkness,' is breathed forth, or the evening hymn is closing the worship of the dying day; in another land, far away, the morning prayer is being offered up, and men are thanking God, who hath brought them safely to the beginning of the day. And from land to land, as the day creeps on, new churches wake up with new worship, and new congregations feed the deathless altar-fires. As the sunrise ceases not, but travels on all round the world, so the hour of morning prayer ceases not, but travels on the same; and as the sunset ceases not, but evermore the great shadow steals softly round the globe, so the voice of evening worship passes on, and sins are confessed, and thanks are uttered, and prayers are said, from church to church and land to land. The lighted torch of prayer is passed on, and the fire is '*ever burning upon the altar ; it never goes out.*' "

(The twenty-four perpendicular lines on the map of the Episcopal Church in the Christian and non-Christian world, A. D. 1900 are so spaced as to show the corresponding hour of the clock in all parts of the world from the starting point of the hour of noon at Washington.)

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St. Paul
on, D. C.

BISHOPRICS OF THE EPISCOPAL CHURCH
IN
THE CHRISTIAN AND NON-CHRISTIAN WORLD A.D. 1900.



Bishoprics of the Episcopal Church in The Christian and Non-Christian World A. D. 1900.

Dioceses of the Church in the United States of America.—75.

- | | | |
|---------------------------|------------------------------------|------------------------|
| 1. Rhode Island. | 27. Lexington. | 52. Olympia. |
| 2. Alabama. | 28. Long Island. | 53. Oregon. |
| 3. Albany. | 29. Los Angeles. | 54. Pennsylvania. |
| 4. Arizona. | 30. Louisiana. | 55. Pittsburgh. |
| 5. Arkansas. | 31. Maine. | 56. Quincy. |
| 6. Asheville. | 32. Marquette. | 57. Sacramento. |
| 7. Boise. | 33. Maryland. | 58. Salt Lake. |
| 8. California. | 34. Massachusetts. | 59. South Carolina. |
| 9. Central New York. | 35. Michigan. | 60. South Dakota. |
| 10. Central Pennsylvania. | 36. Michigan City. | 61. Southern Florida. |
| 11. Chicago. | 37. Milwaukee. | 62. Southern Ohio. |
| 12. Colorado. | 38. Minnesota. | 63. Southern Virginia. |
| 13. Connecticut. | 39. Mississippi. | 64. Spokane. |
| 14. Dallas. | 40. Missouri. | 65. Springfield. |
| 15. Delaware. | 41. Montana. | 66. Tennessee. |
| 16. Duluth. | 42. Nebraska. | 67. Texas. |
| 17. East Carolina. | 43. New Hampshire. | 68. Vermont. |
| 18. Easton. | 44. New Jersey. | 69. Virginia. |
| 19. Florida. | 45. New Mexico. | 70. Washington. |
| 20. Fond du Lac. | 46. New York. | 71. West Missouri. |
| 21. Georgia. | 47. Newark. | 72. West Virginia. |
| 22. Indiana. | 48. North Carolina. | 73. Western Michigan. |
| 23. Iowa. | 49. North Dakota. | 74. Western New York. |
| 24. Kansas. | 50. Ohio. | 75. Western Texas. |
| 25. Kentucky. | 51. Oklahoma and Indian Territory. | |
| 26. Laramie. | | |

Dioceses of the Church in Alaska and Canada.—22.

- | | | |
|-----------------|-------------------------------|--------------------|
| 1. Alaska. | 9. Mackenzie River. | 16. Ontario. |
| 2. Algoma. | 10. Montreal. | 17. Ottawa. |
| 3. Athabasca. | 11. Moosonee. | 18. Qu' Appelle. |
| 4. Caledonia. | 12. Newfoundland and Bermuda. | 19. Québec. |
| 5. Calgary. | 13. New Westminster. | 20. Rupert's Land. |
| 6. Columbia. | 14. Niagara. | 21. Saskatchewan. |
| 7. Fredericton. | 15. Nova Scotia. | 22. Selkirk. |
| 8. Huron. | | |

Dioceses of the Church in Central and South America and Parts Adjacent.—11.

- | | | |
|----------------------|--------------|-----------------------|
| 1. Antigua. | 5. Guiana. | 9. Nassau. |
| 2. Barbadoes. | 6. Haiti. | 10. Trinidad. |
| 3. Brazil. | 7. Honduras. | 11. Windward Islands. |
| 4. Falkland Islands. | 8. Jamaica. | |

Dioceses of the Church in England.—35.

- | | | | |
|--------------------|-------------------|------------------|--------------------|
| 1. Canterbury. | 10. Gloucester. | 10. St. Alban's. | 28. Carlisle. |
| 2. London. | 11. Hereford. | 20. St. Asaph. | 29. Chester. |
| 3. Winchester. | 12. Lichfield. | 21. St. David's. | 30. Liverpool. |
| 4. Bangor. | 13. Lincoln. | 22. Salisbury. | 31. Manchester. |
| 5. Bath and Wells. | 14. Llandaff. | 23. Southwell. | 32. Newcastle. |
| 6. Bristol. | 15. Norwich. | 24. Truro. | 33. Ripon. |
| 7. Chichester. | 16. Oxford. | 25. Worcester. | 34. Sodor and Man. |
| 8. Ely. | 17. Peterborough. | 26. York. | 35. Wakefield. |
| 9. Exeter. | 18. Rochester. | 27. Durham. | |

Dioceses of the Church in Ireland.—13.

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|--------------------------------|--|
| 1. Armagh. | 8. Dublin, Glendalough and Kildare |
| 2. Meath. | 9. Ossory, Ferns and Leighlin. |
| 3. Clogher. | 10. Cashel, Emly, Waterford and Lismore. |
| 4. Derry and Raphoe. | 11. Cork, Cloyne and Ross. |
| 5. Down, Connor and Dromore. | 12. Killaloe, Cloufert and Kilmacduagh. |
| 6. Kilmore, Elphin and Ardagh. | 13. Limerick, Ardfert and Agdahoe. |
| 7. Tuam, Killala and Achoury. | |

Dioceses of the Church in Scotland.—7.

- | | |
|--------------------------|--|
| 1. Aberdeen and Orkney. | 5. Glasgow and Galloway. |
| 2. Argyll and the Isles. | 6. Moray, Ross and Caithness. |
| 3. Brechin. | 7. St. Andrew's, Dunkeld and Dunblane. |
| 4. Edinburgh. | |

Dioceses of the Church in Northern and Central Africa and Parts Adjacent.—11.

- | | | |
|------------------------------------|-------------------------------|-----------------|
| 1. Jerusalem and the East. | 4. Sierra Leone. | 8. Uganda. |
| 2. Gibraltar. | 5. Western Equatorial Africa. | 9. Zanzibar. |
| 3. Cape Palmas and parts adjacent. | 6. Likoma. | 10. Madagascar. |
| | 7. Mombasa. | 11. Mauritius. |

Dioceses of the Church in South Africa.—10.

- | | | |
|------------------|----------------------|--------------------------|
| 1. Cape Town. | 5. Mashonaland. | 8. St. John's Kaffraria. |
| 2. Bloemfontein. | 6. Natal-Maritzburg. | 9. Zululand. |
| 3. Grahamstown. | 7. Pretoria. | 10. St. Helena. |
| 4. Lebombo. | | |

Dioceses of the Church in India.—11.

- | | | |
|------------------|--------------------------|------------------------------------|
| 1. Calcutta. | 6. Lucknow. | 10. Travancore and Cochin. |
| 2. Bombay. | 7. Madras. | 11. Singapore, Labuan and Sarawak. |
| 3. Chota Nagpur. | 8. Ragoon. | |
| 4. Colombo. | 9. Tinnevely and Madura. | |
| 5. Lahore. | | |

Dioceses of the Church in China and Corea.—6.

- | | | |
|-----------------|---------------|--------------------------|
| 1. Corea. | 3. Shanghai. | 5. Western China |
| 2. North China. | 4. Mid China. | 6. Victoria (Hong Kong). |

Dioceses of the Church in Japan.—6.

- | | | |
|--------------|-----------|-----------------|
| 1. Hokkaido. | 3. Kyoto. | 5. Tokyo. |
| 2. Kiushiu. | 4. Osaka. | 6. South Tokyo. |

Dioceses of the Church in Australia.—15.

- | | | |
|--------------|--------------------------|------------------|
| 1. Adelaide. | 6. Grafton and Armidale. | 11. Perth. |
| 2. Ballarat. | 7. Melbourne. | 12. Riverina. |
| 3. Bathurst. | 8. Newcastle. | 13. Rockhampton. |
| 4. Brisbane. | 9. New Guinea. | 14. Sidney. |
| 5. Goulburn. | 10. North Queensland. | 15. Tasmania. |

Dioceses of the Church in the Pacific Islands and New Zealand.—8.

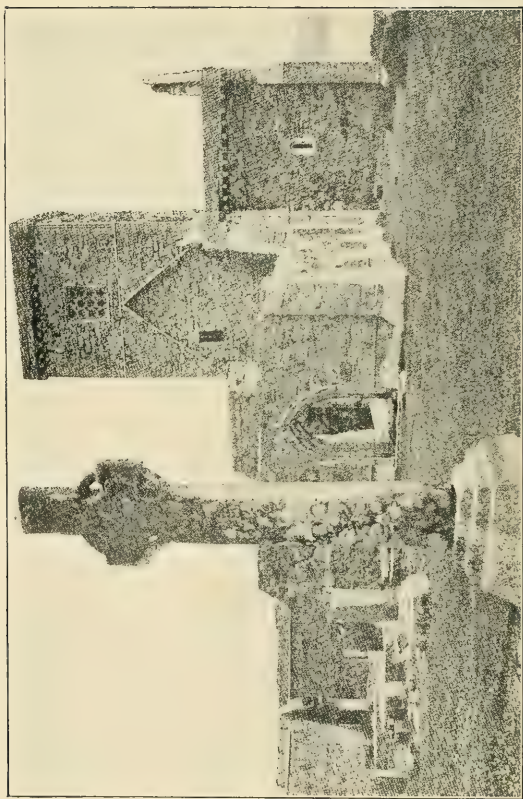
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|---------------|-------------------|----------------|
| 1. Honolulu. | 4. Christ Church. | 7. Waiapu. |
| 2. Melanesia. | 5. Dunedin. | 8. Wellington. |
| 3. Auckland. | 6. Nelson. | |

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St. Paul
on, D. C.



REMAINS OF IONA CATHEDRAL

Where Columba founded his Missionary College

A. D. 565

(From a Popular History of the Church of England by the Bishop of Ripon)



ST. ALBAN'S CHURCH AND THE PEACE CROSS
WASHINGTON, D. C.

A. D. 1900

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St. Paul
on, D. C.

Glastonbury.

AS the Peace Cross, erected in 1898 on Mount St. Alban, with its memories of the Celtic missions of Columba and Iona, of Aidan and Lindisfarne, is a reminder of the Church's organization under its own Bishops from the very beginning in the home of the English speaking race, so this cathedra made from the stones of Glastonbury Abbey, carries us to the beginning of Christianity in the British Isles. There is a beautiful story that the Church at Glastonbury was founded by Joseph of Arimathea, and while this is not historical no one else has been claimed as the founder of our Church and in any case its origin goes back to the first Christian missionaries. Around Glastonbury and the Church there is gathered a halo of romance and traditions, legendary and historical, not the least of which relate to King Arthur who was buried before the altar of the Church and the Knights of the Table Round. It was from this British Church of which the congregation of Glastonbury were not only the beginning but the brightest light, that in the days of the Diocletian persecution came the Christian refugee who converted Alban in A. D. 304, and Alban in turn became the first recorded Christian martyr in England, a man who literally laid down his life for his friend and who gave his name to St. Albans Church, which in itself has been a witness for sixteen consecutive centuries of the continuity of the life of the Holy Catholic Church in England and America.

The ruins of Glastonbury Abbey and the magnificent structure of St. Albans Cathedral (see

illustrations), bear silent testimony to the downfall of the temporary Latin influence introduced in later centuries and the Roman Catholic Monastic Orders in England on the one hand—and of the permanence of the Church of England under her historic Episcopate on the other.

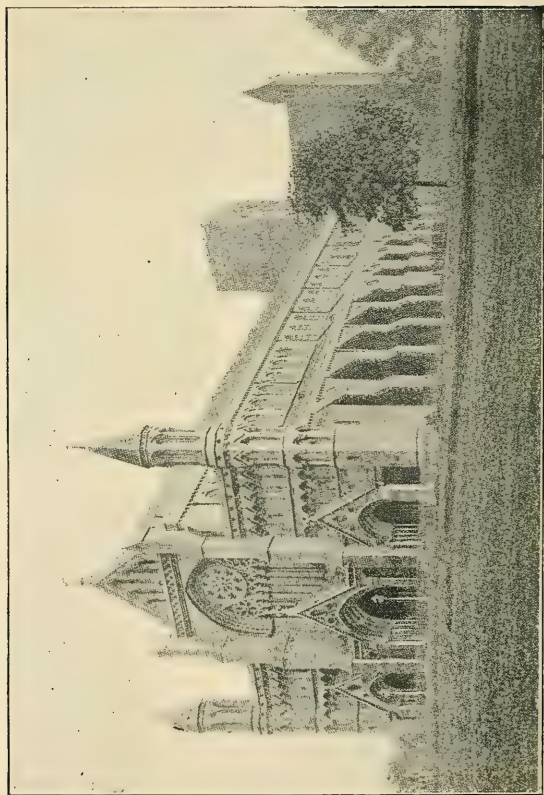
It was from the British Church again, before the Latin influence began, that Christianity crept in among the Celts of Ireland and in turn produced a Columba, who in 565, established the great missionary college on the Island of Iona, to the south of Scotland, to whose missionaries not only the northern part of England but a considerable portion of northern Europe owes conversion to Christianity. At the present day the island of Iona belongs to the Society of St. John the Evangelist, an order of men formed primarily for the conversion of India.

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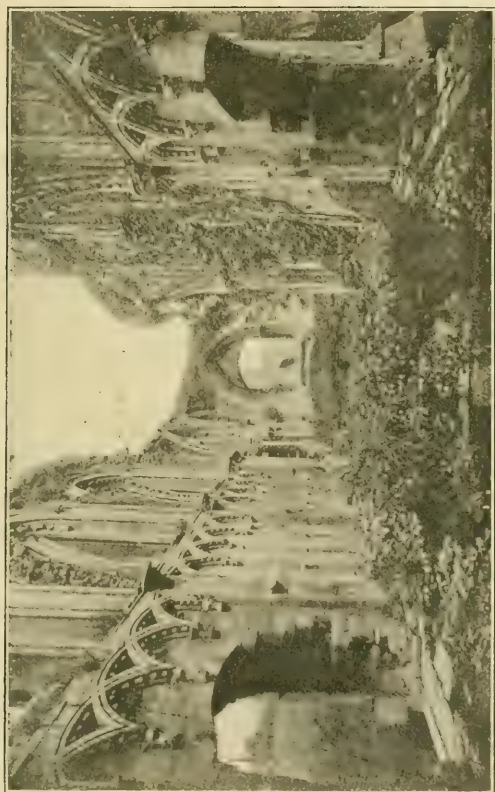


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ST. ALBAN'S CATHEDRAL—ENGLAND

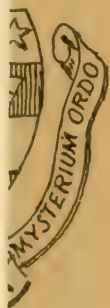
(From a Popular History of the Church of England by the Bishop of Ripon)



RUINS OF GLASTONBURY ABBEY
 (From a Popular History of the Church of England by the Bishop of Ripon)

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St. Paul
 on, D. C.

The Cathedra.

THE Bishop's chair or cathedra is the outward and visible sign that the true unit of the Church's life is not the parish or individual congregation, but the bishopric or diocese. A parish is not as a Church body complete in itself, but a bishopric or diocese may be conceived of as a body complete in every detail, independent of any other bishopric in the world.

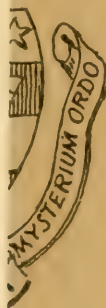
As in a parish there is not only the administration of the Sacraments as implied in the term *priesthood* but also a work of organization such as is implied in the title of *rector* and an entirely different order of work implied in the title *pastor* and a fourth order of work described by the title *preacher*, so in the diocese there is not only the commonly recognized Episcopal office of *Ordination* and *Confirmation* but also the general organization implied in the term *bishopric*, and there is a general *pastoral* work to be done which cannot be accomplished by the separate parish churches and is implied by the fact that our bishops are not described as bishops of the Episcopal congregations in Virginia, or New York, or Washington, respectively, but Bishops of New York; of Virginia and of Washington, recognizing that they have a responsibility for the spiritual welfare of the souls outside of the individual congregations. Finally there is the general work of *preaching*, of carrying the gospel of Christ to all, even to those who are not habitual attendants at any parish church. The need for such *preachers* in Washington with its great floating population from all parts of the United States is evident. That our Church hopes to supply this need and to be true to her name as an "Episcopal" in contradistinction to a congregational church, the erection of this cathedra and the establishment of the **St. Chrysostom Endowment Fund** for this special work of *preaching* is tangible evidence.



THE NATIONAL CATHEDRAL SCHOOL FOR GIRLS
Mt. St. Alban, Washington, D. C.

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St. Paul
on, D. C.

The Cathedral Site.

THE drawing on the opposite page represents the proposed ground plan of the Cathedral of Saints Peter and Paul as marked by granite boundary stones on the Cathedral grounds. It is within these boundaries of nave, transepts and choir that the service on Ascension Day was held. The dimensions are in even hundreds of feet. The distance from the west front, located a little behind the present rectory of St. Albans, to the east or chancel end, is 500 feet. The width of the nave from north to south and of the transepts from east to west, 100 feet respectively, and the length of the transepts from north to south 300 feet.

It is proposed that at the east end of the Cathedral, when built, there will be a retaining wall of solid masonry approximately 50 feet high, to raise the level of the east end to the present ground level of the west front, near where now the Peace Cross stands. This structure would extend on the north, east and south 30 feet out from the main body of the Cathedral building itself, forming an esplanade or terrace, similar to that of the Capitol, but larger and more elevated and overlooking the whole city of Washington. The effect of this plan will be to bring the Cathedral when built in sharp relief from all points of Washington and will prevent the view of the Cathedral and from the Cathedral being obstructed by any intervening buildings.

Appendix.

The English Church and the Papal Claims.

- (a) The erroneous claim that the Church of England began with King Henry VIII.
- (b) The erroneous claim that Christianity in Britain owes its origin to the Roman Catholic Church.

IN the year 609 Ethelbert, the first Christian King of Kent, having set going the three great Cathedral Churches of Canterbury, London and Rochester, gave for the support of the Cathedral Church at London an estate in Essex called Tillingham. This estate, given by Ethelbert in 609, is still in the possession of the great Cathedral of London (St. Paul's), and it has been in their possession consecutively for 1300 years. There is no act of Parliament taking this property away from the Church of Rome and giving it to the Church of England, and no act of Parliament taking it away from the Church of England at any period of her history and giving it to the Church of Rome; nor is there any act of Parliament during any of these thirteen centuries confirming the title, as though [during the Reformation, for instance,] it might have been voided or thought to have been voided.

If any one should say that it was the Roman Church, however, to which Ethelbert had given this property in 609, in spite of the name, the "Church of the English," the reply is that in Ethelbert's day,

- (a) Pope Gregory VII claimed no jurisdiction;
- (b) the distinctively Romish doctrines of papal supremacy and infallibility, transubstantiation, purgatorial indulgences, the doctrine of the immaculate conception, etc., etc., etc., were unknown, but the doctrines of the Church in London at that time correspond closely to the doctrines held by that same Church in London at the present time.

It is a mistake to conceive of the beginning of Christianity in England as of Latin origin, rather was it of Greek. Greek was the language of the civilized world at the time of our Saviour's coming. The Septuagint Greek version and not the Hebrew version of the Old Testament was in common use; so with the New Testament, the Greek version was commonly used until long after the martyrdom of Alban in 304 or the Council of Arles in 314, at which three British Bishops were present. (The Council of Arles was called by the Emperor Constantine and met on August 1, 314. The Council consisted of thirty-three Bishops. Some Bishops, among whom was Silvester, Bishop of Rome, sent Presbyters and Deacons as their delegates. It is most probable that Marinus, who was Bishop of Arles at the time, presided by the Emperor's orders. The Council examined into the cases of Caecilian and Felix of Aptunga, on an appeal from a Council held at Rome, whose decision appears to have had but little effect. The Bishops of Arles also enacted twenty-two Canons and finally sent its decrees to

Silvester, who was Bishop of the imperial city of Rome, but was too aged to attend the Council of Arles in person, "in order that all might know what these decrees were,"—but not to wait for his approval before they were promulged.)

It was by order of Pope Damasus, 366-384, that Jerome first translated the scriptures into the Latin tongue.

The earliest Fathers came from the East and, except Tertullian, wrote in Greek. The earliest principal writers of ecclesiastical history wrote in Greek. All the Ecumenical Councils, their decrees and their canons, not to mention the Nicæan creed itself, were in Greek. The Church of Rome itself was in the beginning a colony of Greek Christians and Grecised Jews: Their liturgical language was Greek, their organization was Greek, their writers Greek, their scriptures Greek, their literature Greek, of which the Greek words Church, Bishop, Priest, Deacon, Ecclesiastic, Epiphany, Litany, Liturgy, etc., are witnesses. The Scriptures, therefore, which the first Christian missionaries brought to England with them were Greek, and the Latin influence began many centuries later.

Pope Gregory I, A. D. 590-604, to whom is due the beginning of Latin influence upon the English Church, an influence which has been productive of great good, as well as much evil, always used the name "the Church of the English," as he called the French Church "the Church of the Gauls." Of his own Church he spoke as the Roman Church. He never used such an impossible phrase as the Church of Rome in England. This same Pope declared that any Bishop or Pope who claimed to be the Universal Bishop of the World would be the Forerunner of AntiChrist, so that in his day there was no thought of papal jurisdiction over the Church as we understand it.

In the succeeding centuries such papal claims began to be put forth, and as they were put forth were resisted by the English Church, of which resistance the following are a few historical instances:

A. D. 700-800, Cuthbert, Archbishop of Canterbury, summoned a council of the English Church at Clovesho, proposing that difficult cases in English ecclesiastical courts should be referred to Rome. The council refused, declaring that the Archbishop was, under Christ, the supreme head of their Church.

In this century the English Church sided with the Gallican and Eastern Church against Rome on the question of "image worship."

A. D. 800-900. Aelfrick, of St. Albans, wrote a letter (which is now extant in Exeter Cathedral) against the then recently proposed Latin doctrine of transubstantiation. Aelfrick's position in regard to this doctrine is substantially the one found in our thirty-nine articles.

A. D. 1000-1100. Relying on William the Conqueror's oath respecting their religious liberty, the English Bishops refused Gregory's VII's summons to attend his council at home. The Bishop of Rome then summoned Lanfranc, Archbishop of Canterbury, to Rome on penalty "deposition and severance from the grace of Peter if he did not come within four months." Lanfranc did not go and nothing was done.

A. D. 1100-1200. Pope Urban II declared that the Archbishop of Canterbury ought to be treated as his, the Pope's, equal, "the Pope and Patriarch of another world."

The English council of Clarendon, A. D. 1164, forbade all appeals to Rome.

A. D. 1200-1300. On June 15, 1215, King John signed Magna Charta, whose first words are. "We have granted to God in and by this our present charter and have confirmed for us and for our heirs forever that the Church of England should be free and have all her rights and liberties inviolable." The Pope commanded Stephen Langton, Archbishop of Canterbury, to excommunicate the barons for their action in



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on, D. C.

regard to this charter. Langton refused and Magna Charta stood and has since been ratified by thirty-three English monarchs. In this same century, Rich, Archbishop of Canterbury, in 1234 resisted Roman encroachment and Grostete, Bishop of Lincoln, withstood "Innocent" to his face at Lyons. In 1265, Sewall, Archbishop of York, entirely disregarded the Roman excommunication fulminated against him.

A. D. 1300-1400. In 1336 Parliament passed an act which said that no Italian priest should tithe or toll in England. The Statutes of Provisors and Præmunire, passed by Parliament in this century, forbade the Bishop of Rome to appoint to any bishopric or other Church Office in England. In case of his doing so the benefice was declared to be vacant. The right of nomination lapsed to the King, and the same statutes appointed confiscation of property and imprisonment to any one procuring from Rome any appointments, bulls or excommunications. Wyclif, rector of Lutterworth, and who, in 1380, made the first translation of the Bible into English, wrote as follows: "The Bishop of Rome hath no jurisdiction in this realm of England and never had.

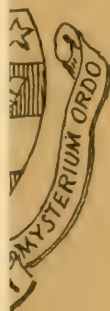
A. D. 1534. The English Bishops in consultation, with one exception, Fisher, Bishop of Rochester, assented to this resolution: "*Resolved*, That the Bishop of Rome has no greater jurisdiction conferred on him by God in this Kingdom than any other foreign bishop."

During the reign of Henry VIII, who died in 1547, and his successor, Edward VI (1547-1553), and his successor Mary, called Bloody Mary (1553-1558), and during the first twelve years of the reign of her successor, Elizabeth, that is to say, both during and after the reformation period, the Papists, as they were called, and the loyal members of the Church of England gathered in the same church buildings; no separate houses of worship were set up. In 1570, Pope Pius V offered Queen Elizabeth to accept the Book of Common Prayer and the Reformation if his supremacy was acknowledged. Queen Elizabeth refused with the words, "Our records show that the papal jurisdiction over this realm was a usurpation; to no power whatever is my crown subject save to that of Christ, the King of Kings." Pope Pius V then excommunicated the Queen and ordered his adherents to separate themselves from the Church of England, out of 9,400 clergy less than 200 obeyed, and set up a separate worship forming what the late Bishop Coxé called the Italian schism, and which to-day is known as the Roman Catholic Church in England and America.

(The above notes are, for the most part, taken from publications of the Church Historical Society, published by the Society for Promoting Christian Knowledge, London, England, from an article in the *Churchman*, September 16, 1893, and *Eighteen Centuries of the Orthodox Greek Church* by A. H. Hore.)

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THE SERVICE ON THE ASCENSION DAY, A. D. 1901

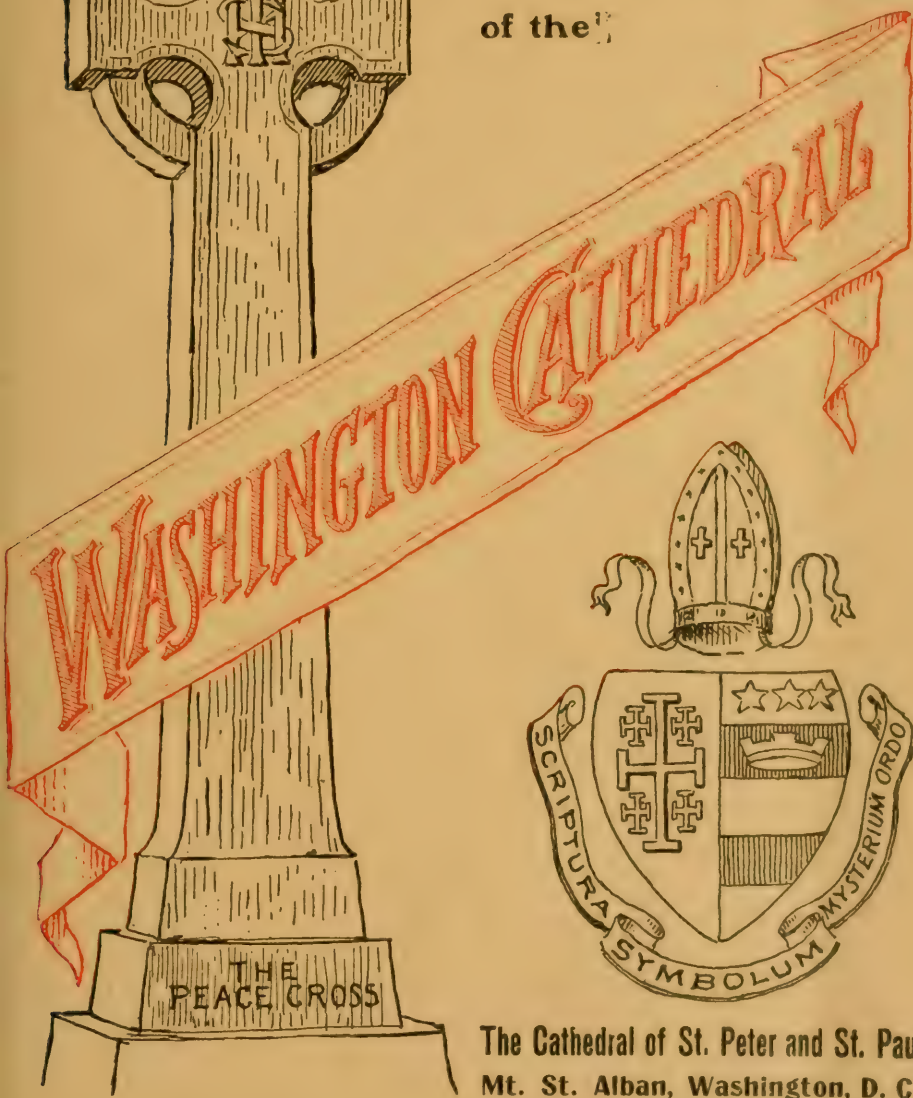


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WASHINGTON CATHEDRAL Grounds
1 Cathedral School,
Mount St. Alban.

2 PRO-CATHEDRAL, Church of the
Ascension.

CATHEDRAL Missions :

3 Church of Good Shepherd.
Under the Archdeacon.

4 St. Monica.

5 Calvary.

6 St. Philip's.

7 St. Alban's, Mt. St. Alban.

8 St. Margaret's Church,
Virginia Ave. Ext.

9 St. Thomas' Church,
18th and Madison Sts.

10 St. John's Church, 16th and H Sts.

11 St. Andrew's Church,
14th and Corcoran Sts.

12 St. Stephen's Church, 14th St. Ext.

13 Grace Church, 9th and D Sts.

14 Epiphany, G St., N. W.

15 St. John's Church, Georgetown.

16 Incarnation, 12th and N Sts.

17 Trinity Church, 3d and C Sts., N. W.

17a St. Agnes Chapel,
N. Y. Ave. and 4th St., N. W.

18 St. Mark's Church,
3d and A Sts., S. E.

19 St. James' Church, 8th St., N. E.

20 St. Paul's Church, 23d St., N. W.

21 Christ Church,
G, bet. 6th and 7th Sts.

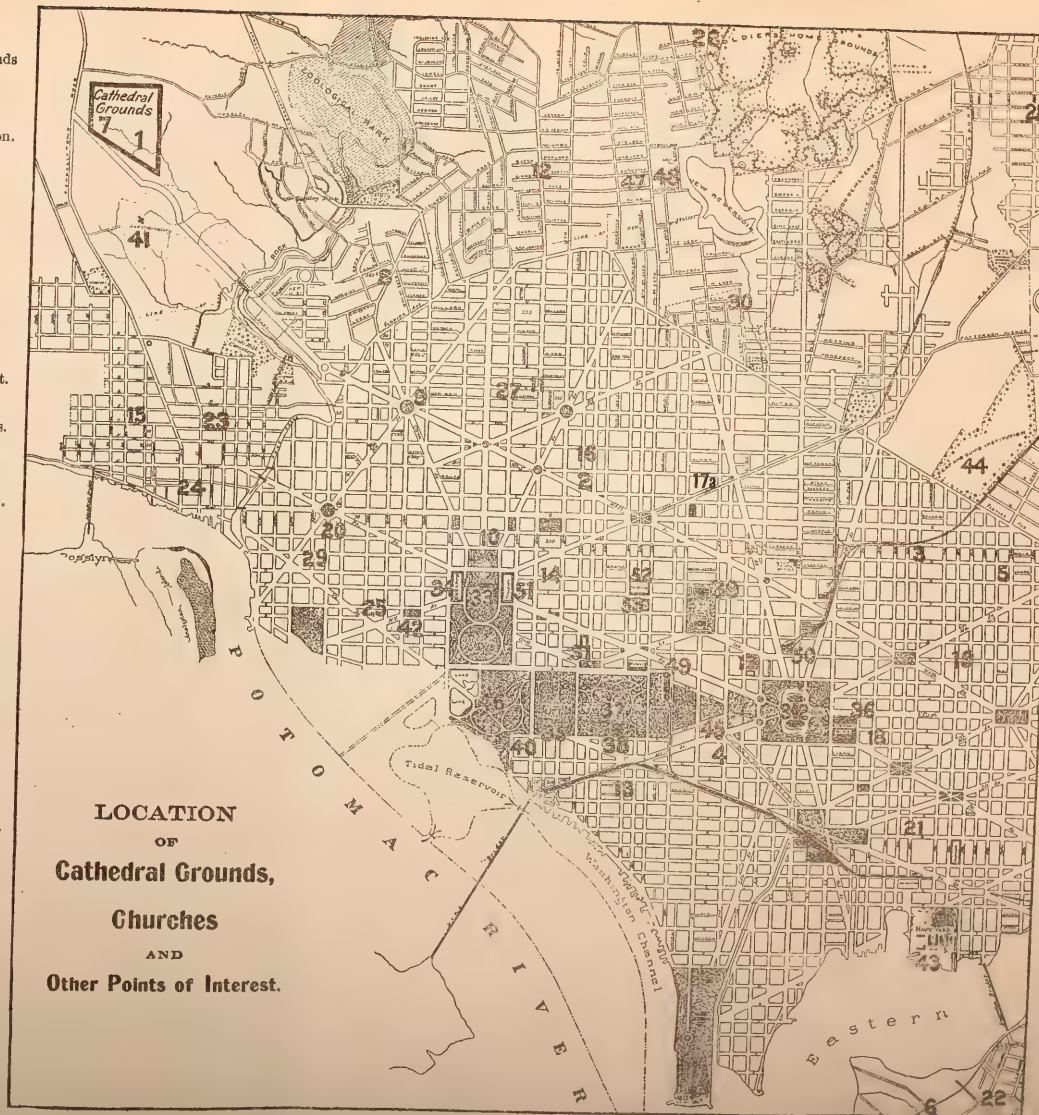
22 Emmanuel, Anacostia.

23 Christ Church, Georgetown.

24 Grace Church, Georgetown.

25 St. Michael and All Angels'
23d St. and Virginia Ave.

LOCATION
OF
Cathedral Grounds,
Churches
AND
Other Points of Interest.



26 Rock Creek Parish, Rock Creek.

27 St. Luke's Church,
15th St. and Madison Ave.

28 Our Saviour, Brookland.

29 St. Mary's Chapel, 23d St., N. W.

30 Advent, LeDroit Ave., N. W.

31 Epiphany Chapel, 12th and C Sts.

32 The Capitol.

33 Executive Mansion.

34 State, War and Navy Departments

35 Department of Agriculture.

36 Congressional Library.

37 Smithsonian Institution.

38 National Museum.

39 Pension Office.

40 Bureau of Engraving and Printing.

41 Naval Observatory.

42 Corcoran Art Gallery.

43 Navy Yard.

44 Deaf and Dumb Institution.

45 Botanical Garden.

46 Washington Monument

47 King Hall.

48 Howard University.

49 Pennsylvania Station.

50 Baltimore and Ohio Station.

51 Treasury Department.

52 Interior Department.

53 Post Office.

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The Cathedral.

THE idea of a Protestant Episcopal Cathedral at the Capital of the United States dates back to the earlier part of the XIX century, and the hallowed traditions connected with the present Cathedral site in coming centuries, if the world lasts so long, will be as beautiful as those connected with the majority of European Cathedrals, and they are certainly far more authentic.

After our Lord rose from the dead, and just before His ascension, He gave His great commission to His Disciples, that they should go teach all nations, bringing them into the Kingdom of Heaven through the Ministry of the Word and the Sacraments, and in accordance with this command, the Protestant Episcopal Church emphasizes the ministry of the Word and of the Sacraments side by side, (see Ordination Office, etc.) and this is the ideal before the Cathedral in the capital of the country.

Before a stone of the building has been raised, *The Ministry of the Word* has been provided for, (1) By the Open-Air Services, which, during the summer months, are attended by thousands of people, largely non-churchgoers, (2) By various Cathedral Missions in different parts of the District of Columbia, where thousands more hear the Word of God, (3) By the office of "Canon Missioner" or Special Preacher, (4) By the St. Chrysostom's Fund, which is to be the endowment of the Office.

The Ministry of the Sacraments is provided for (1) By the "Jerusalem Altar" in the "Little Sanctuary." Here the Holy Communion is celebrated and Daily Services are held, and this Little Sanctuary has become so hallowed already, that it will undoubtedly be kept, like the Portiuncula at Assisi, for all coming time at the side of the great Cathedral; (2) By the "Jordan Font" in the Baptistry, where baptism will be administered, as far as possible, according to the associations of New Testament times and the traditions of the Primitive Church.

The Educational Work of the Cathedral has already begun in the Cathedral School for Girls. Another Cathedral School for Boys is soon to be erected and other educational institutions will follow.

The Charitable Work of the Cathedral Foundation has already begun, but is still in its infancy. By and by, hospitals, homes for children and kindred institutions will arise, or be affiliated with the Cathedral Foundation.

The People's Open-Air Evensong.



THE People's Open-Air Evensong which has been held for the past two years, is this year to be continued every Sunday afternoon on the Cathedral Site. The services draw together many hundreds of worshipers who in all probability would in no other way be brought to hear the Gospel of the Kingdom of God.

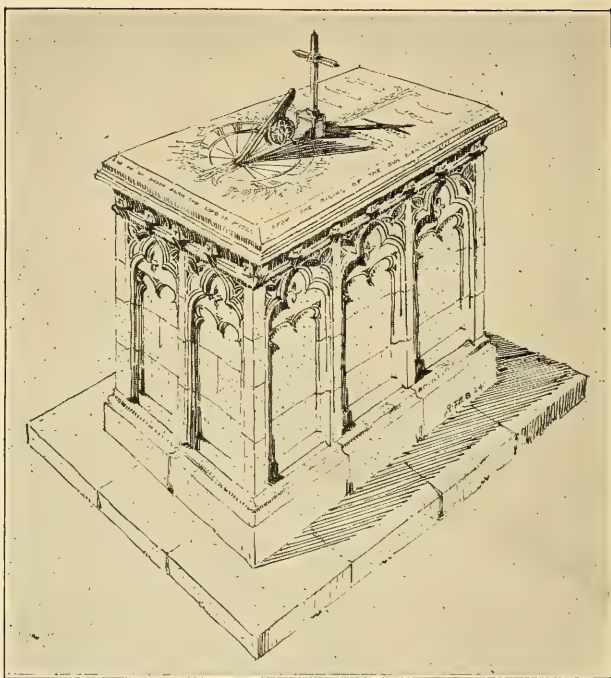
The Peace Cross.

ON Sunday, October twenty-third, 1898, there was raised on the Cathedral Site, in the presence of the Bishops, Clergy and Lay Delegates of the General Convention of the Church, the President of the United States and thousands of people, an Iona Cross of stone, twenty feet in height, called the Peace Cross.

This cross was raised not only to mark the foundation of the Cathedral of SS. Peter and Paul, but to commemorate the time of the first meeting of the General Convention in the Capital of the United States and the ending of the War between Spain and the United States.

On the face of the Cross is inscribed: The monogram of our Lord, I. H. S.; the Diocesan coat of arms and description with motto, *Scriptura, Symbolum, Mysterium, Ordo*, the basis of Church Unity; the prayer from the Litany for Unity, Peace and Concord to all Nations; and on the pedestal, "Jesus Christ Himself being the Chief Corner-Stone."

The Cathedral Land-Mark.



In the very first chapter of the Bible, we are told that the Sun shall mark the division of time as long as the earth shall stand.

In the books of Moses, after the children of Israel entered the Holy Land, we have frequent allusions to the "land-mark," as a sacred token of ownership.

It would seem, therefore, very appropriate that these two thoughts should be brought together in erecting on the Cathedral Close a monument, which will commemorate the purchase and dedication of the Cathedral site to God, for all coming time.

This sketch of the land-mark will show that it is somewhat in the form of a pillar. The sun dial above it is in the form of a cross. The circle connecting the three arms of the cross is engraved with figures marking the hours of the day, as on other sun dials. The shadow of the cross will mark the seasons of the Christian year.

Around the edge of the plate, on which the dial is engraved, appear the words :

"From the rising of the sun, even to the going down of the same, my name shall be great among the nations, and in every place incense shall be offered unto my name, and a Pure Offering."

Upon the stones of the pillar will be inscribed the record of those who have given the Cathedral land to God.

Pro-Cathedral Church of the Ascension.

By a concordat entered into with the rector and vestry of the Parish of the Ascension, the Church of the Ascension has become the Bishop's Church or Pro-Cathedral. All ordinations and Cathedral services are held here, as occasion requires.

Number of Communicants, 450 ; Sunday School Scholars, 252.

Staff of Clergy :

THE BISHOP OF WASHINGTON.

REV. CLEMENT BROWN, Rector.

REV. J. R. BICKNELL, Curate.

Snow Court Mission for colored people is also connected with the Pro-Cathedral.

The following Cathedral Missions are under the charge of the Bishop.

CHAPEL OF THE GOOD SHEPHERD, 6th Street, Northeast.

Number of Communicants, 290 ; Sunday School Scholars, 383.

REV. C. ROCHFORD STETSON, Priest in charge.

REV. C. S. ABBOTT, JR., Assistant Minister.

ALL SAINTS, Bennings, D. C.

Number of Communicants, 80 ; Sunday School Scholars, 62.

Clergy of Good Shepherd Chapel in charge.

ST. MATTHEW'S, Chesapeake Junction, D. C.

Number of Communicants, 63 ; Sunday School Scholars, 36.

Clergy of Good Shepherd Chapel in charge.

ST. BARNABAS MISSION, Langdon, D. C.

Number of Communicants, 31 ; Sunday School Scholars, 30.

REV. NEILSON FALLS, Priest in charge.

CHAPEL OF THE NATIVITY, 17th Street, Northeast.

REV. ENOCH M. THOMPSON, Priest in charge.

This Mission was begun in January, 1904.

ST. BARTHOLOMEW'S MISSION.

Clergy of Good Shepherd Chapel, in charge.

Only recently organized.

ST. GEORGE'S MISSION, Fort Reno.

The following Cathedral Missions for colored people are under the supervision of the Archdeacon of Washington.

ST. MONICA'S CHAPEL, 2nd and F Streets, S. W.

Number of Communicants, 43 ; Sunday School Scholars, 87.

REV. CHAS. I. SMITH, Priest in charge.

CALVARY CHAPEL, H Street, Northeast.

Number of Communicants, 27 ; Sunday School Scholars, 121.

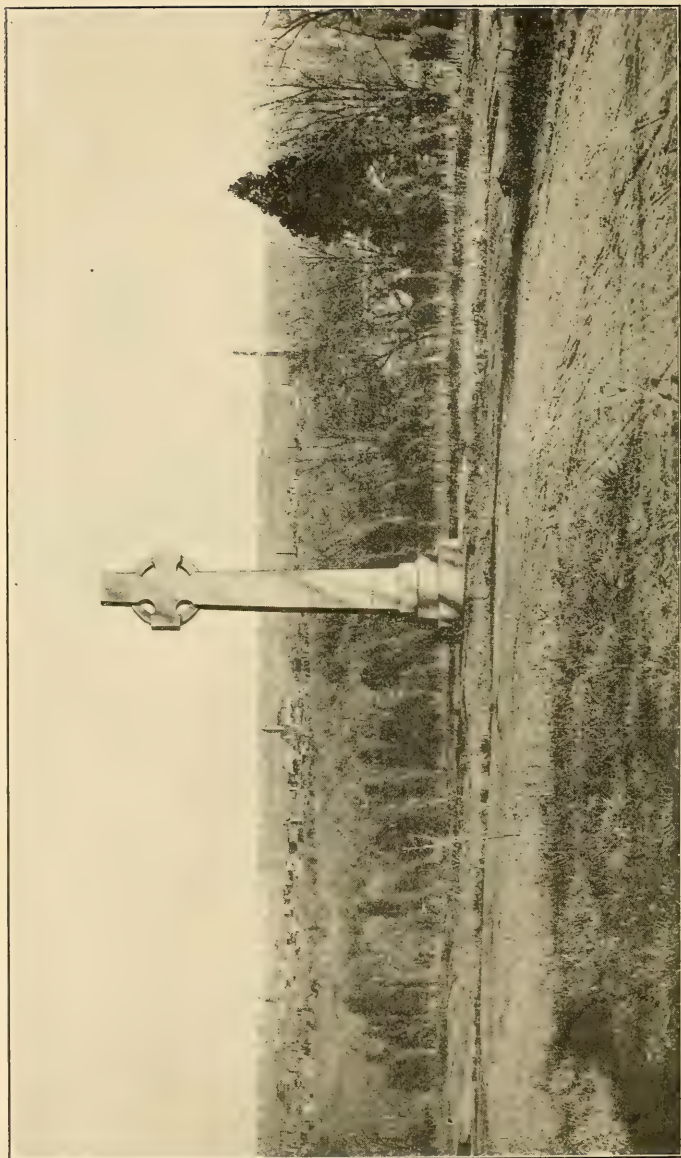
REV. F. I. A. BENNETT, Priest in charge.

ST. PHILIP'S, Anacostia.

Number of Communicants, 35 ; Sunday School Scholars, 30.

REV. W. V. TUNNELL, Priest in charge.

VIEW OF WASHINGTON FROM THE CATHEDRAL SITE.



THE CAPITOL.

THE PEACE CROSS.

THE WASHINGTON MONUMENT.

POTOMAC RIVER.

The Cathedral Site.

THE site purchased for the Cathedral of SS. Peter and Paul is a tract of over forty acres, beautifully wooded with oaks and other forest trees, on the brow of a hill nearly four hundred feet above the level of lower Pennsylvania avenue. It cuts against the western sky as seen from all parts of Washington. It stands moreover at the junction of Massachusetts avenue, the longest street of the city, and Georgetown avenue. The situation is in the future centre of population by unanimous consent of those best informed as to the city's growth. It takes its name from the little church built fifty years ago, the history of which five centuries hence will become a hallowed tradition.

The land originally belonged to Mr. Joseph Nourse, first Registrar of the Treasury under President Washington. At several times in its history the property would have become the site of a private residence and been lost forever to Divine uses had not the little church stood in the way, keeping the ground, as we can see now, for the Cathedral, in unconscious fulfillment of the prophetic text used at the consecration service of the Church, "The place whereon thou standest is holy ground." The purchase of this land was celebrated by the unveiling of the Peace Cross, erected to mark the foundation of the Cathedral.

The Unveiling of the Peace Cross.

(From the Peace Cross Book.)

AMONG the closing scenes of the late General Convention (October, 1898) none was more striking than the raising of the Peace Cross on the proposed site of the Protestant Episcopal Cathedral on St. Alban's Hill, overlooking the Capital City.

It was an afternoon worthy of the occasion; one of those shining autumnal days that in this latitude gleam like a jewel—a day like a smile of God. Of the seven hundred seats on the platform, two hundred and fifty were for the choirs and musicians and the clergy occupied as many more. The President of the United States and many high officials had seats reserved in the centre. Crucifer, choir and clergy filed slowly to the platform and took their seats. Then altogether, from all those acres of humanity, there rolled the strains of "From Greenland's Icy Mountains."

At the close of the President's address, Mr. James Nourse, senior warden of St. Alban's Church and descendant of the first Registrar of the United States Treasury, who was owner of the site, pulled gently the cord that held the enveloping flag, and its folds fell gracefully on either side revealing a cross some twenty feet in height.

Proposed Site of Cathedral Edifice.

(See Map of Grounds on page 9.)

After the Cathedral land was bought, a Commission was appointed by the Trustees to consider the site of the Cathedral School, donated by Mrs. Phœbe A. Hearst, and where it was to be placed. This involved, of course, the position of the future Cathedral itself.

After the report was made, it was discussed by the Board of Trustees, and the general decision was reached that the Cathedral should stand on the southern part of the Cathedral Close, where the ground descends in steep slopes toward the city. While the exact site of the Cathedral is not definitely determined, it will probably approximate that indicated upon the map of the grounds. (See page 1.)

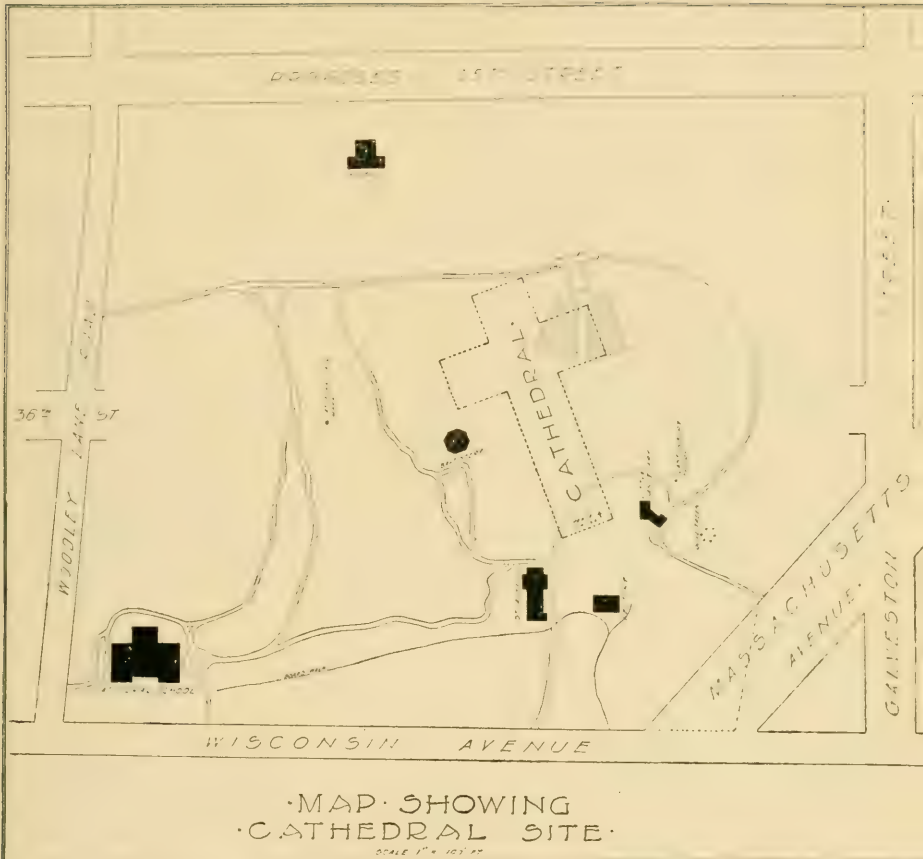
It has been a memorable custom in the churches of the Anglican Communion to build them with the Chancels toward the East. This seems to be quite a distinct peculiarity of our branch of the Holy Catholic Church and those who are familiar with the old Episcopal Churches in Maryland, find they are all erected in this way.

It is also a very ancient custom to erect the chancel facing that point in the east at which the sun rises on the day when the Saint from which the Church building is named entered into immortal life. In the Cathedral of Washington there is an association far more hallowed. The chancel in this diagram faces the east, at that point where the sun rises on May 5. According to the most ancient traditions, Christ was crucified on March 25th. He consequently rose from the dead on March 27th, and as in the New Testament the Ascension is always taken with the Resurrection, the Cathedral Chancel faces the point at which the sun rises on the Day of the Ascension.

Those who are familiar with the contour of the Cathedral Grounds will see at a glance that in this position the west front or facade faces the juncture of Massachusetts and Wisconsin Avenues. The Cathedral will stand where the ground is comparatively level, and will occupy a site where its majestic proportions and architectural features present a quartering view, which will be seen most advantageously from the city.

It is interesting to note in this connection that Ascension Day has already been marked by many hallowed associations with the Cathedral of Washington.

The Close.



The Cathedral grounds may be entered from Massachusetts Ave., Wisconsin Ave. or Woodley Lane. The proposed site of the future Cathedral edifice is marked by the Peace Cross and outlined by granite boundary stones.

Near the south side stands All Hallow's Gate and the Little Sanctuary. On the north the Baptistery. To the west are St. Alban's Church and rectory. At the northwest corner of the grounds is the Cathedral School for Girls.

Massachusetts Avenue Extended.

Massachusetts Avenue, which will ultimately be the principal street of Washington, has recently been extended across Rock Creek by the building of a viaduct, and the macadamising of the roadway. This forms the principal and shortest approach to the Cathedral grounds from the City of Washington. Here All Hallows Gate, the principal entrance to the Cathedral, will be raised, and from this centre all the roads to the different parts of the grounds will diverge.

The Little Sanctuary.



CHURCH OF ST. LAWRENCE.
Bradford-on-Avon.

THE little Saxon Church of St. Lawrence has a special interest in connection with the Little Sanctuary because the dimensions of both are almost identical, 25 ft. by 16 ft. It was built A. D. 692, by Aldhelm, first bishop of Sherborne, and the friend of Boniface, the Apostle to Germany. It is probably the only perfect specimen of the "primitive Romanesque" style of architecture remaining in all Europe.

A Chapel has been erected on the Cathedral site, at the All Hallow's Gate of the future Cathedral, facing Massachusetts Avenue on the south. This Little Sanctuary where Communion Services, Quiet Hours and Retreats may be held, has been given by the children of the late Mrs. Percy R. Pyne in remembrance of her interest in the Cathedral of Washington. The Architect was Edward Lansing Satterlee.

As one enters the Little Sanctuary the first object of interest is the stone from the historic Iona Cathedral, with the last words of its founder, Columba, inscribed thereon: "They who seek the Lord shall want no manner of thing that is good."

This stone has been inserted in the wall at the entrance.

At the eastern end of the Sanctuary and facing the entrance is the Jerusalem Altar, the stones for which were taken from the quarries of Solomon in the Holy City of Jerusalem.

On the west wall of the Little Sanctuary is the following inscription:



This Altar



HEWN FROM THE ROCKS, OUTSIDE THE WALLS OF JERUSALEM
FROM WHICH THE STONES OF THE TEMPLE WERE QUARRIED

NOT FAR FROM

“THE PLACE WHICH IS CALLED CALVARY”

“WITHOUT THE GATE”

“NIGH UNTO THE CITY”

WHERE CHRIST WAS CRUCIFIED

AND BURIED, FOR

“IN THE PLACE WHERE HE WAS CRUCIFIED THERE WAS A GARDEN
AND IN THE GARDEN A NEW SEPULCHRE”

“AND THE SEPULCHRE WAS NIGH AT HAND,”

FROM WHICH ALSO HE ROSE AGAIN

FROM THE DEAD

HAS BEEN GIVEN TO

THE CATHEDRAL OF SS. PETER AND PAUL,

IN WASHINGTON BY THE FOLLOWING DIOCESES,

MISSIONARY JURISDICTIONS AND CONGREGATIONS :

Alaska,	Long Island,	Rhode Island,
Albany,	Los Angeles,	Sacramento,
Arizona,	Louisiana,	South Carolino,
Arkansas,	Maine,	South Dakota,
Asheville,	Maryland,	Southern Florida,
Boise,	Massachusetts,	Southern Ohio,
California,	Michigan,	Springfield,
Central Pennsylvania,	Michigan City,	Tennessee,
Chicago,	Minnesota,	Texas,
Colorado,	Missouri,	Virginia,
Connecticut,	Newark,	West Virginia,
Dallas,	Nebraska,	Washington,
Delaware,	New Hampshire,	Western New York,
Duluth,	New Jersey,	Western Massachusetts,
Easton,	New Mexico,	Western Michigan,
East Carolina,	New York,	Western Texas,
Florida,	North Dakota,	Kyoto,
Fond du Lac,	North Carolina,	Philippine Islands,
Georgia,	Oklahoma and	Shanghai,
Indiana,	Indian Territory,	Tokio,
Iowa,	Oregon,	St. Paul's Rome,
Kansas,	Pennsylvania,	Mexico,
Kentucky,	Pittsburg,	Ohio.
Lexington,	Quincy,	

The Jerusalem Altar.



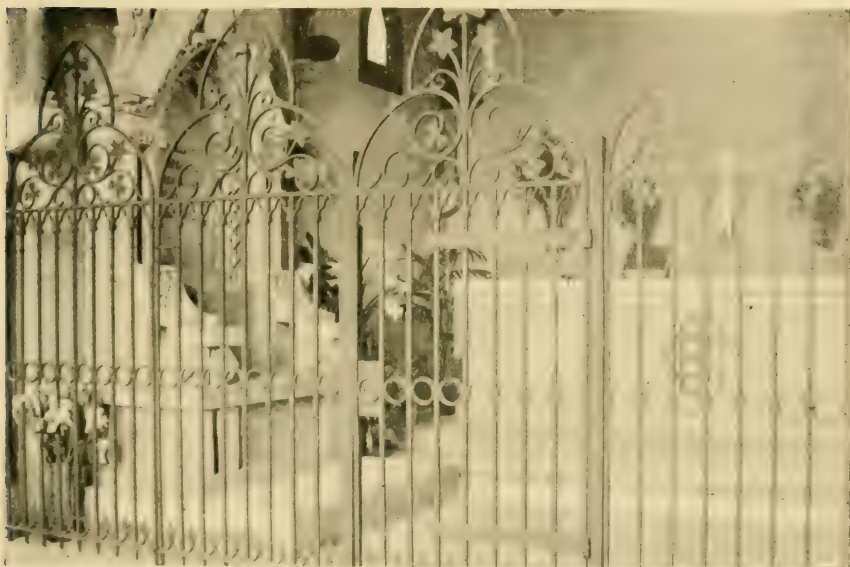
THE STONES LEAVING JERUSALEM.

THE first stone of the Cathedral in the Capital of our country is appropriately the altar or communion table around which Christ's own people may now, and through all coming generations, gather for communion with Him, their reigning King and ever-living Priest in heaven.

Thus, before a single stone of the material edifice is laid, or any definite thought is bestowed upon its architectural style, its simple altar will stand as a witness for Christ and Christ's own ideal of Christian brotherhood; as a witness for the only service of public worship which Christ Himself ordained, and for the pure liturgical prayers of the primitive Church, and around this altar the coming Cathedral, in God's good time, will shape itself. This altar was consecrated Ascension Day, 1902, and is the united gift of nearly all of the Dioceses and Missionary Jurisdictions of the Church. The stones themselves of which the altar is made come not only from the Holy Land but from the Holy City of Jerusalem. The stones have been hewn from the lime stone rock of the "Quarries of Solomon," the entrance to which is just without the Dasmascus Gate. (See illustration of stones.)

The altar is twelve feet long, four feet high and three feet broad. It is severe in its perfect simplicity, without any sculptured ornamentation or carving whatever. On its four sides are inscribed, in New Testament words, the record of those great events in the life of Him, to whom every knee shall bow of things in heaven and things in earth—the Crucifixion, Burial, Resurrection and Ascension of our Lord and Saviour Jesus Christ.

Inscription on the Altar



INTERIOR OF LITTLE SANCTUARY.

The Front

“Whoso Eateth My Flesh and Drinketh My Blood Hath Eternal Life, and I Will Raise Him Up at the Last Day.”

✠ Now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death by man came also the resurrection of the dead. For as in Adam all die even so in Christ shall all be made alive. ✠

✠ Seeing, then, that we have a great high priest that is passed unto the heavens, Jesus the Son of God, let us hold fast our profession ✠ Wherefore He is able also to save them to the uttermost that come unto God by Him seeing. ✠ He ever liveth to make intercession for them. ✠

The North End

Now in the place where He was crucified, there was a Garden, and in the Garden a new Sepulchre wherein was never man yet laid, there laid they Jesus, therefore, because of the Jews' Preparation Day. For the Sepulchre was nigh at hand.

The South End

And when they were come to the place which is called Calvary, there they crucified Him and the malefactors, one on the right hand and the other on the left, then said Jesus, Father forgive them for they know not what they do. ✠ And Pilate wrote a title and put it on the cross, and the writing was: Jesus of Nazareth, the King of the Jews.

The East Side

✠ I am He that liveth and was dead, and behold I am alive for evermore. Amen. ✠

✠ Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth into ✠ an holy temple in the Lord. ✠

And He took bread and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight ✠ And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together ✠ Saying the Lord is risen indeed and hath appeared to Simon. And they told Him what things were done in the way, and how ✠ He was known to them in breaking of bread.

✠ To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. Unto you, therefore, which believe, he is precious, but unto them which be disobedient, the stone which the builders disallowed the same is made ✠ The Head of the Corner. ✠

On the south side of the Altar has been placed the Book of Remembrance, containing the names of those who have given toward the Cathedral. Over the opening containing this book is placed the Hilda Stone, which was the keystone of an arch in the Ancient Abbey of St. Hilda at Whitby.

The Hilda Stone.



WHITBY ABBEY, FOUNDED A. D. 658.

Whitby Abbey was founded by Hilda, a grand-niece of King Edwin. It stood and the ruins still remain upon the summit of the great Yorkshire cliffs. Hilda is celebrated for having established the first school for girls in England. The greatest title to fame which the Abbey possesses is the name of Caedmon, the Father of English poetry, who was a herdsman of the Abbey, but like Amos of old he became a prophet to the men of his day.

On the south side of the chancel in the Little Sanctuary has been placed the Book of Remembrance in a stone prepared for it. This Book of Remembrance contains the names of all those who thus far have given toward the Cathedral Fund, and who are the Washington Cathedral Builders. Of especial interest is the "Hilda Stone," which is placed over the opening containing the Book. The stone, which was the Keystone of an arch in the ancient Abbey of St. Hilda at Whitby in England, bears the following inscription:

HILDA STONE
FROM
WHITBY ABBEY, ENGLAND
PRESENTED TO
THE WASHINGTON CATHEDRAL
BY
SIR CHARLES STRICKLAND
THROUGH
REV. A. P. LOXLEY
A. D. 1900.

On the north side of the Chancel is the Cathedra.

The Glastonbury Cathedra.

THIS Cathedra, made from the stones of Glastonbury Abbey, carries us to the beginning of Christianity in the British Isles.

There is a traditional story that the Church of Glastonbury was founded by Joseph of Arimathea. No one else has been claimed as the founder of this Church, and in any case its origin goes back to the first Christian missionaries.

Mr. Stanley Austin, the donor of these historic stones, requested that they should be formed into a Bishop's chair and remain a witness to the continuity of the Church. The stones themselves have the characteristic carving of Glastonbury, and have been taken from that part of the ruins which were erected about the late Norman period of English architecture that is in the twelfth century. These stones form the lower part of the chair, the seat or cathedra proper; and the two pillars that rise from the arms on either side, forming thus two pedestals; the inscription on the panel forming the back of the chair most appropriately sets forth the terms of the Chicago-Lambeth Quadrilateral, the basis which our Church has proposed for Christian Unity, "Holy Scripture and Apostolic Creed, Holy Sacrament and Apostolic Order." Above the old Glastonbury pillars on each side of the chair rises a Bishop's pastoral staff, and in the center above the panel, the Bishop's mitre. The panel immediately above the seat of the chair bears silent witness to the continuity of the Church in the inscription of the names of twenty-one Bishops who are historical landmarks, and beginning with the names of Eborius, Bishop of York; Restitutus, Bishop of London, and Adelfius, Bishop of Carleon-on-Usk, three British Bishops who attended the Council of Arles in Gaul, A. D. 314.

The cathedra has the following inscription:

THIS GLASTONBURY CATHEDRA
IS RAISED AS A WITNESS TO THE CONTINUITY OF
THE ANGLICAN CHURCH
AND PRESENTED ON
ASCENSION DAY, 1901
THESE STONES FROM THE ANCIENT BRITISH
ABBEY OF SS. PETER AND PAUL
ARE GIVEN
BY THE CHURCHMEN OF GLASTONBURY
TO THE CHURCHMEN IN AMERICA
FOR THE CATHEDRAL
OF SS. PETER AND PAUL
WASHINGTON, D. C.

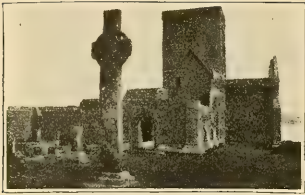


THE GLASTONBURY CATHEDRA.



CHAIR OF ST. AUGUSTINE
A. D. 597.

Iona Stone.



IONA CATHEDRAL.

Iona Cathedral was founded by Columba A. D. 565. The Island of Iona was given to Columba to be used for religious purposes, and there he also founded a monastery, to which the whole of northern Scotland and the isles surrounding it owe their first knowledge of Christianity. Here were trained some of the greatest men in the early

history of the English Church. The Kings of Scotland were for many generations crowned by Columba and his successors at Iona on the stone which now forms part of the English coronation chair, and when they died they were buried in that holy isle.

In the autumn of 1903, an unexpected and most interesting gift came to the Cathedral of Washington, from Scotland. It was from the Lord Bishop of Argyre and the Isles, through the curator of the Island of Iona, the Rev. John Skrine, and was brought to this country by Miss Susan F. Grant. It is a stone from the choir of the ancient Iona Cathedral, and comes to us, thus, as a link between the early British Church, which was planted here in the far West, either in Apostolic or post-Apostolic days, the Church of Restitutius, Eborius and Adelphius, those Bishops who were present at the Council of Arles in A. D. 314, the Church of St. Columba and Aidan, of St. Cuthbert and the Venerable Bede, of Scotland and Northern Britain.

The last words of St. Columba have been cut upon this stone, and when we reflect that he died in 597, it will be seen that this stone, at the side of the principal doorway of the Cathedral of Washington, will stand as a memorial, which carries us back through more than two-thirds of the Christian era.

The Olive Trees.

In the shadow of the Little Sanctuary will be found a little clump of olive trees. A great deal of care has been expended upon their growth. It is hoped that as the result of this care they will be acclimatised to our more northern temperature, and that they will stand upon the Cathedral grounds, as a reminder of those olive trees round about Jerusalem and the Mount of Olives, with which so many associations are connected.

FROM IONA CATHEDRAL
THEY WHO SEEK THE LORD
SHALL WANT NO MANNER
OF THING THAT IS GOOD
ST COLUMBAS LAST WORDS
WHITSUN - DAY AD 597

Glastonbury Thorn.

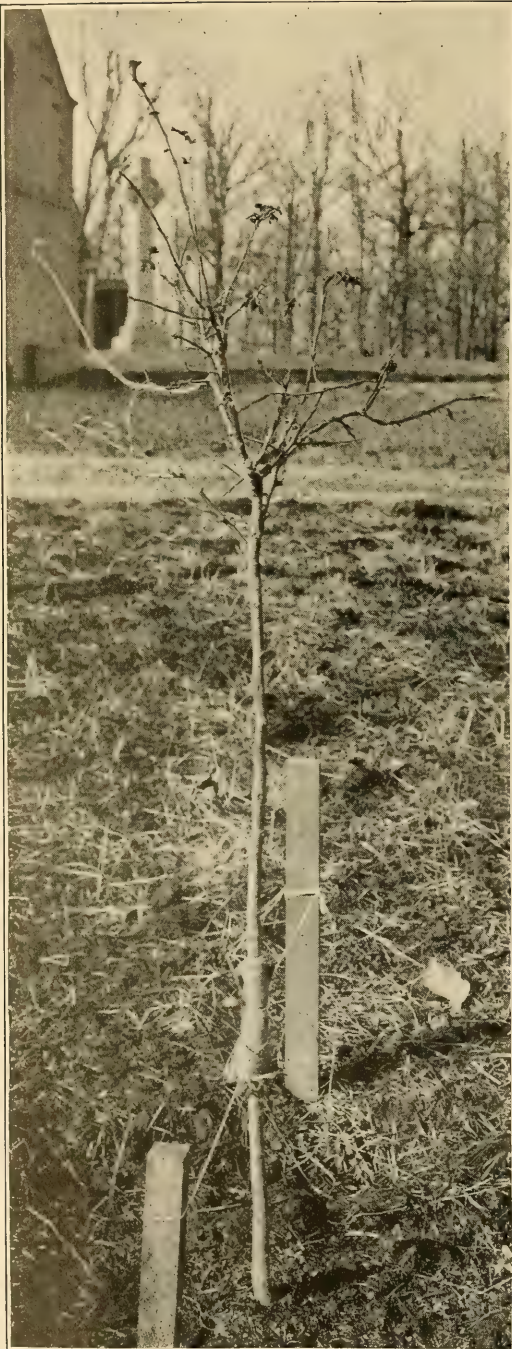
Ruins of Glastonbury Abbey.



Baronius assigns the founding of this Church to Joseph of Arimathea A. D. 43.

At the southeastern corner of the Little Sanctuary is the Glastonbury Thorn, a gift of Mr. Stanley Austin and an offshoot from the celebrated thorn tree with which so many legends are connected, known as the Holy Thorn of Glastonbury. One of the legends of the Glastonbury Thorn is that it sprang from the staff of Joseph of Arimathea who was sent by the Apostle Philip to preach the Gospel in Britain. On reaching Yniswitrin, afterwards called Glastonbury, he stuck his staff in the ground to indicate that he meant to stay there, and the staff put forth leaves and branches, and every year on Christmas it blossoms.

King Arthur, one of Britain's greatest Kings, around whose name are gathered the stories of the Round Table and the search for the Holy Grail, was buried, A. D. 532, at Glastonbury. Giraldus Camb. was an eye witness of the opening of King Arthur's grave in A. D. 1191 by Henry II.





THE HON-TREES OF
PRESIDENT JEFFERSON

THE CATHEDRAL BAPTISTERY.

Cathedral Font and Baptistery.

THE Baptistery is situated near the centre of the Cathedral grounds and in what will be the angle formed by the north wall of the nave and the north transept of the future Cathedral. This building is about fifty feet in diameter and has been erected as a temporary structure, so that the Font may be used as occasion requires, and also to protect this beautiful and costly work of art from injury.

The Font is made of pure white Carrara marble. It is octagonal in shape, fifteen feet in diameter, and raised on three steps. In the interior there are stone steps for descending into the water when the Font is used for immersion.

In the centre of the Font stands the figure of the risen Christ, with upraised hand, giving the great command recorded in the last chapter of St. Matthew's Gospel, "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son and of the Holy Ghost". While in his left arm he holds a little child, symbolising the command that he gave to St. Peter, after His resurrection, "Feed my Lambs", showing that He is still the Good Shepherd, Jesus Christ, the same yesterday, to-day and forever. In His hands and side are the wounds made when He was upon the Cross.

There is no halo about the head, because the figure tells its own story, showing that it is our risen Lord, who was crucified and now is alive forevermore. This figure of Christ stands on a rock, out of which the waters of baptism flow, thus symbolising the *living* water, so continuously emphasised by the Primitive Church. The interior of the Font is lined with stones gathered from the River Jordan.

The principal events of Christ's life, especially those recorded in the Apostles' Creed are sculptured on the eight exterior panels of the Font, as follows: The Birth of Christ, the Baptism of Christ, the Calling of the Apostles, the Crucifixion, the Resurrection, and the Ascension of Christ, the Day of Pentecost and the Coming of Christ to ransom His own at the Judgement Day. At the corner of the octagon stand the following Apostolic figures—St. Peter, St. Paul, St. John, Joseph of Arimathea, St. James of Jerusalem, St. Mark, St. Matthew and St. Luke. All the writers of the New Testament are here represented, except St. Jude. His place is taken by Joseph of Arimathea, who gave his new hewn sepulchre for the entombment of our blessed Lord. The figure of Joseph of Arimathea thus connects, through the burial of Christ, the Crucifixion and Resurrection.

Few, if any, baptismal Fonts large enough for immersion have been built since the rise of Christian Art, and this Font stands as a witness to the right of every Christian to have the Sacrament administered either by immersion or pouring, as provided by the Book of Common Prayer.

The Jordan Font.



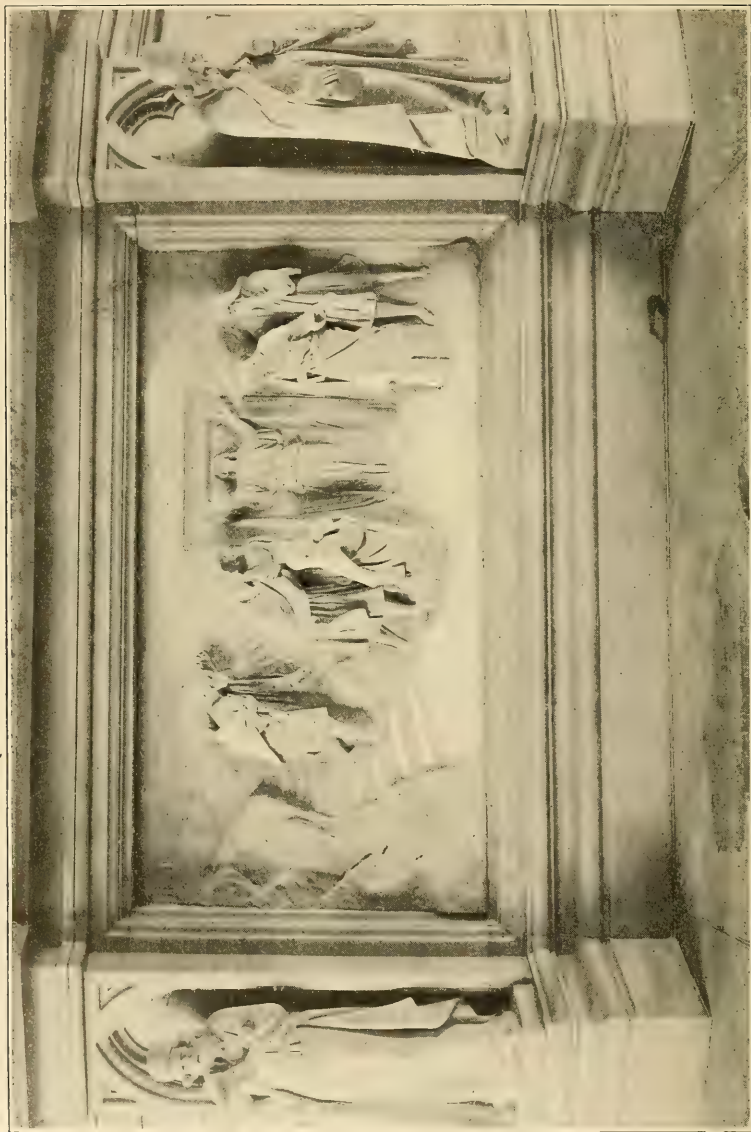
Upon the large Brass Tablet on the wall of the Baptistry will be seen the names of those, in memory of whom, the statue of the Risen Christ, the different *bas reliefs*, and the Apostolic figures were given. Also the names of those who gave the Jordan stones and other parts of the Cathedral Font, the majority of whom were baptised or brought to confirmation by the First Bishop of Washington.



The Font in St. Martin's Church at Canterbury, A.D. 597.

The designs for the Font were prepared by Mr. Wm. Ordway Partridge, the sculptor, who gained his inspiration from studying in the Holy Land itself, rather than from mediæval ideals.

The Baptistry itself was designed by T. Henry Randall.



PANEL OF THE RESURRECTION.

The Jordan Stones.



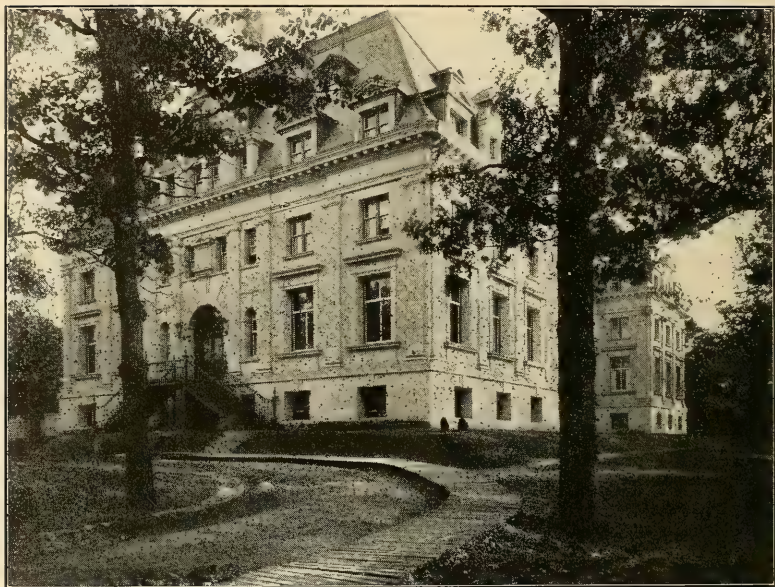
About six months ago, a caravan, bearing a new kind of burden, different from that ever witnessed before in the Holy Land, might have been seen wending its way over the road from Jericho to Joppa. These stones were transported in July, 1903, from the bed of the River Jordan, to the ship that was to carry them to far-off America to hallow the baptismal font of the great Cathedral at Washington.

The photograph which accompanies this article holds up before us the scene at the River Jordan itself, where the natives clothed in Oriental garb are gathering these stones at the Jordan's bank.

Many are the associations which the name of the River Jordan has with God's people in Gospel days, but of course most hallowed of all remembrances, is the baptism of our Blessed Lord Himself. In the distance is seen Quasantana, the Mount of the Temptation.

Nor can it be otherwise than an inspiring thought, with those who, in coming days and centuries, shall be baptised in this Cathedral Font, that they stood upon the stones of the River Jordan, when, in fulfillment of the great commission of the Risen Christ to His Apostles, they were made members of Christ the children of God and inheritors of the Kingdom of Heaven.

The Cathedral School for Girls.



THE NATIONAL CATHEDRAL SCHOOL FOR GIRLS
On the Phœbe A. Hearst Foundation.

THE corner-stone of the National Cathedral School, founded by Mrs. Phœbe A. Hearst, was laid by the Bishops of Washington and Maryland on Ascension Day, 1899. In the following year the building was completed and the school was opened on October 1, 1900.

The religious instruction is under the care of the Bishop of Washington. The principals of the school are Miss Lois A. Bangs and Miss Mary B. Whiton.

The foundation upon which the curriculum rests is love of "Christ and His Children," and the purpose to prove that under God's leading all the triumphs of the new education may be laid at His feet and a Church School put in the front rank of those schools which are leading educational thought in this country.

The Cathedral School for Boys.

BY the will of the late Mrs. Harriet Lane Johnstone, the sum of \$300,000 has been bequeathed to the Cathedral Foundation. By the terms of the will one-half of the bequest is to be used for the

erection of a building to be known as the Lane-Johnstone Building, and in loving memory of the sons of the deceased. The balance of the \$300,000 is to be invested by the Cathedral Foundation as an endowment fund, the income to be used for the maintenance of the said school. While not restricting the general objects of the school, it was Mrs. Johnstone's wish that the school be conducted and the fund applied to provide for the free maintenance, education and training of choir boys, especially those in the service of the Cathedral.

The Diocesan Coat of Arms.



ON the dexter side of the shield appears the Jerusalem Cross signifying that our Church traces her origin in lineal descent not to Rome or Constantinople, but to Jerusalem itself. It expresses the idea that while she claims to be only one branch of Christ's Church, she is a true branch, and a true witness in the twentieth century of what the whole Catholic and Apostolic Church was in primitive days. The left side of the shield is blazoned with the coat of arms of Gen. Washington. He was a devout churchman, but held from deep conviction the necessity of separation of Church and State. The arms of the Father of His Country are therefore incorporated into those of the Diocese of Washington as a witness of the principle that the only connection between Church and State is each individual man, who is at once a citizen of the Commonwealth and a citizen of the Kingdom of Heaven.

The motto of the Diocese of Washington sets forth the four Latin words

Scriptura, Symbolum, Mysterium, Ordo,

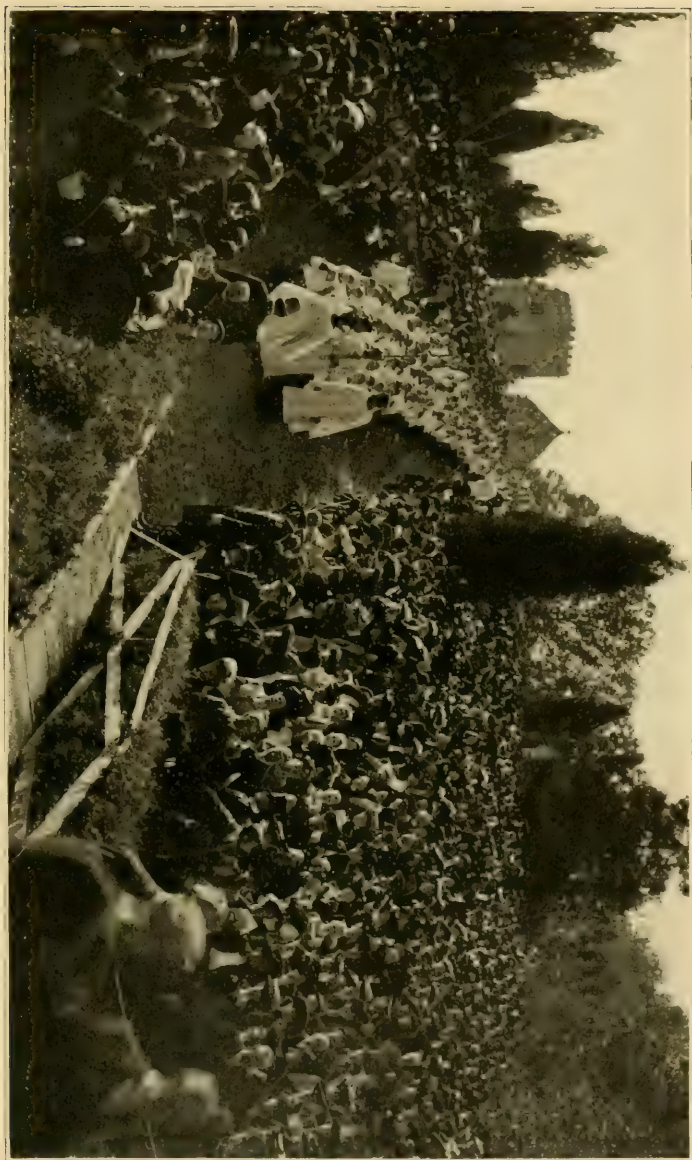
Scripture, Creed, Sacraments and Holy Orders—the Anglican basis for the union of Christendom by the Lambeth Conference in the last century.

The Mace.

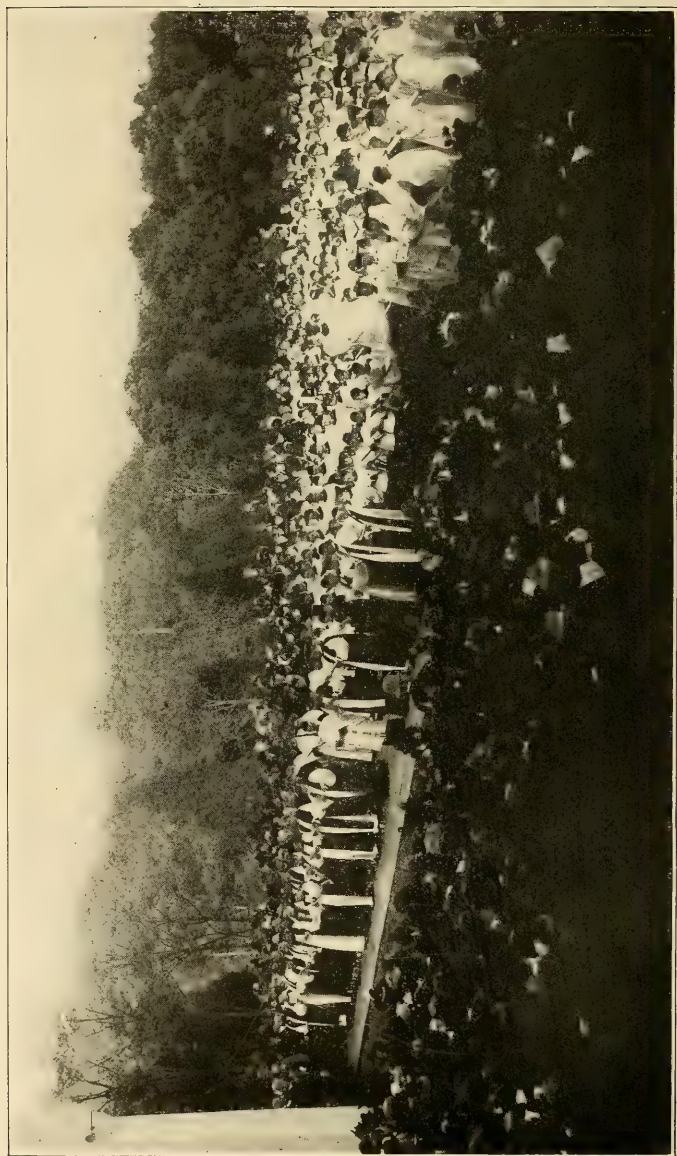
The Cathedral of St. Peter and St. Paul has received a beautiful silver and ebony mace from Mr. Fitzhugh Whitehouse in memory of his revered father, Bishop Whitehouse, who was the founder of the cathedral system in the American Church. The handle of the mace is of solid ebony, with silver embossed rings. At the top is a beautiful moulded silver figure of an angel, holding in one hand the sword of St. Paul and in the other the key of St. Peter, as emblems of the two apostles from whom the Cathedral bears its ancient name. This mace, when the time comes, will be consigned to the care of the Cathedral Chapter and used on occasions of public services when the Bishop is present.

One of these great services was held on Sunday, October 25, in the open air (see cut on opposite page). The ravine in which the services were held affords standing room for twenty-five thousand people, and on this occasion fully seventeen thousand people were present. The occasion was the Pan-American Conference of Bishops and the fifth anniversary of the erection of the Peace Cross, when President McKinley spoke. At this service President Roosevelt was the speaker.

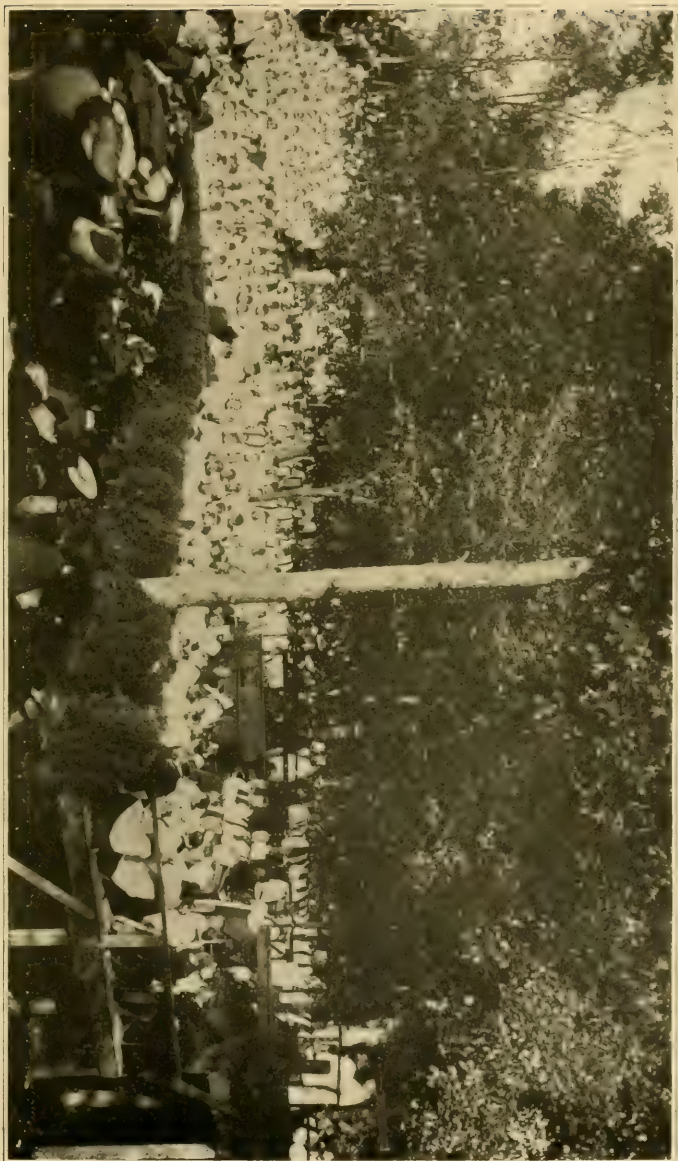
On the platform were the President, an Archbishop and forty-six bishops. In front of the platform was the Marine Band and to the right a choir of four hundred men and boys. The clergy of the city were still farther to the right. Not far away, towered the Peace Cross, some of the people not being able to get nearer to the platform than its base. The service was profoundly impressive.



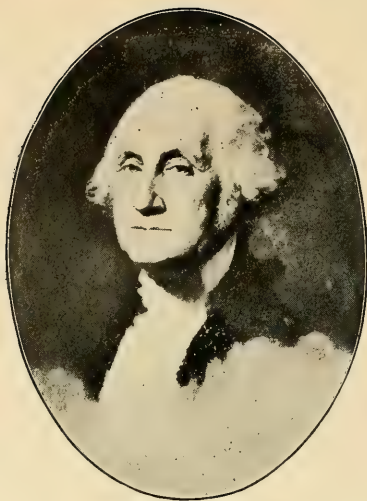
THE PROCESSION OF CHOIRS, CLERGY AND BISHOPS, OCTOBER 25, 1903



SERVICE AT UNVEILING OF PEACE CROSS OCTOBER 23, 1898; ADDRESS BY PRESIDENT MCKINLEY.



SERVICE OF THE PAN-AMERICAN CONFERENCE OF BISHOPS, OCTOBER 25, 1903; ADDRESS BY PRESIDENT ROOSEVELT



Pohick Church

GEORGE WASHINGTON, the first President of the United States, and the one under God to whom the nation owes its independence more than to any other, was a communicant, vestryman and lay-reader of the Episcopal Church, and died in it. Pohick Church is and always has been the parish church of Mt. Vernon. It is five miles from the mansion, and was built in 1768 from plans drawn by General Washington, a member of the building committee. Washington was a vestryman of this church for twenty years, never permitting, as Bishop Meade says, "the weather or company to keep him from church."

Washington was also a vestryman previous to the Revolution in Christ Church, Alexandria. This church was erected in 1767. Washington was one of the first to buy a pew in this church, and one of the first vestrymen chosen. President Washington's pew in this church is still preserved as it appeared when occupied by the family. While President of the United States, and residing in New York, he attended St. Paul's Church ; in Philadelphia, Christ Church.



Christ Church, Alexandria

The Faith of the Framers of the Constitution of the United States.

We publish below the names of the members of the convention which framed the Constitution of the United States, giving their religious affiliations, showing that two-thirds of those who signed this all important State paper were by birth, baptism or family connected with the Episcopal Church.

EPISCOPAL CHURCH—George Washington, Rufus King, William Samuel Johnson, Alexander Hamilton, David Brearley, Jonathan Dayton, Benjamin Franklin, Thomas Mifflin, Robert Morris, George Clymer, Jared Ingersoll, James Wilson, Gouverneur Morris, George Read, John Dickinson (nominally), Richard Bassett, Jacob Brown, Daniel Jenifer, John Blair, James Madison, Jr., William Blount, Richard D. Spright, John Rutledge, Charles C. Pinckney, Charles Pinckney, Pierce Butler, William Few.

CONGREGATIONALIST—John Langdon, Nicholas Gilman, Nathaniel Gorham,
Roger Sherman, Abraham Baldwin.

PRESBYTERIAN—William Livingstone, William Patterson, Gunning Bedford, Jr., James McHenry, Hugh Williamson, Abraham Baldwin.

ROMAN CATHOLIC—Thomas Fitzsimmons, Daniel Carroll.

The Washington Cathedral.

In General Washington's plan, when it was laid out by Major L'Enfant, for the Federal City, afterward called by his name, it was provided that there should be a National Christian Church, connected with no denomination, but for public functions. It was to have stood on the present site of the Patent Office.

The Washington Cathedral will have a two-fold importance. (1) Amid all the majestic civic buildings in the Capital of the country, it will stand as a witness for Jesus Christ and his religion. (2) It will stand as a witness that His Kingdom is not of this world. That separation of Church and State is necessary not only to keep our Republic free from ecclesiastical control, but also to keep the Church of Christ herself free from State control. Having no favors to ask from the State, she can always preach her Gospel, fearlessly bearing witness against all forms of moral corruption, whether social or political.

It is devoutly hoped that the Cathedral will stand for unity among Christians, and be an influence for the reunion of Christendom. It will stand as representing truly the American type of Christianity, as it has been handed down to us by the forefathers from the earliest settlers at Jamestown to the Puritans of New England, whose ancestors were for untold generations members of the Mother Church in England.

The Cathedral will be the house of God for all people, but especially for those who unite in themselves the mingled patriotic and religious associations of colonial times. It is trusted that all these will feel that this Cathedral is a spiritual home for them, and when the time comes that the Episcopal Church recognises, for her part, all that is Christlike, and all of primitive spiritual worth in denominational life ; while they, on their part, recognise all that is Catholic and Apostolic in her life, then the prayer of our Blessed Lord for unity will indeed be answered.

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The Faith of the Signers of the Declaration of Independence.

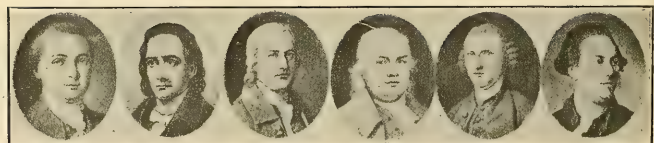
Episcopalians.



T. Jefferson. R. H. Lee. B. Franklin.



L. Morris. B. Gwinnett. T. Stone. A. Middleton. J. Wilson. B. Harrison.



G. Walton. J. Penn. O. Wolcott. R. Morris. S. Chase. Wm. Paca.



G. Ross. T. Nelson. J. Hewes. G. Clymer. F. Lewis. W. Hooper.



T. Lynch. F. L. Lee. C. Livingston. E. Rutledge. B. Rusk. E. Gerry.



G. Taylor. T. Heyward. F. Hopkinson. G. Wythe. G. Read. C. Braxton.

Congregationalists.



J. Adams. J. Hancock.



R. Sherman. L. Hall. S. Huntington. W. Whipple. W. Ellery.



W. Williams. R. T. Paine. S. Adams. J. Bartlett. M. Thornton.

Presbyterians.



J. Smith. T. M. Fream. A. Clark. J. Witherspoon. W. Floyd.

Quakers (2) Baptist Roman Catholic



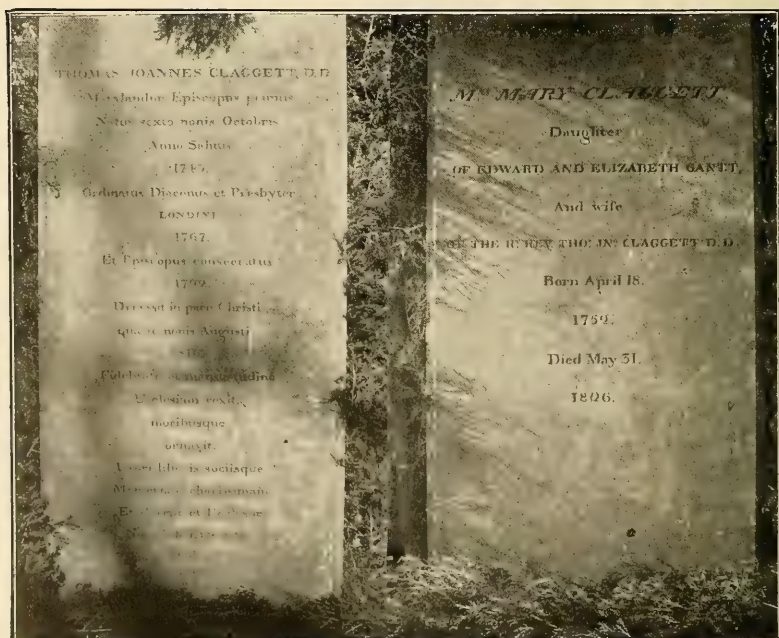
S. Hopkins. R. Stockton. J. Hart. C. Carroll.

Of the fifty-six actual signers of the Declaration of Independence, two-thirds (thirty-four) were members of the Episcopal Church. Our authority for this statement is the late Bishop Perry of Iowa, who gives all the facts in an interesting pamphlet entitled "The Faith of the Framers of the Declaration of Independence."

The above photographs are published by courtesy of S. S. McClure Company.



ST. ALBAN'S CHURCH AND THE PEACE CROSS,
WASHINGTON, D. C.
A. D. 1898.



TOMBSTONES OF BISHOP CLAGGETT AND MARY C. CLAGGETT, HIS WIFE.
(In St. Alban's Church.)

Bishop Claggett.

IN accordance with a resolution passed by the House of Bishops at the General Convention of the Church held in Washington, October, 1898, the remains of the Right Reverend Thomas John Claggett, the first Bishop in the whole Church of God consecrated on American soil, were translated to the Cathedral grounds upon the Feast of All Saints, 1898, and rest in a vault immediately under the chancel of St. Alban's Church.

As the Glastonbury Cathedra is a witness to the continuity of the English-speaking branch of the Church, so Bishop Claggett represents in his own person the historic Episcopal succession of our Church from the days of the Apostles and thus from our Lord Jesus Christ himself.

Bishop Claggett (see portrait) was consecrated First Bishop of Maryland on September 17, 1792, at Trinity Church, New York, during the session of the General Convention. Among his consecrators were :

Samuel Seabury (see portrait), Bishop of Connecticut, who was consecrated November 14, 1784, by Scotch Bishops ; and William White (see portrait), Bishop of Pennsylvania, who was consecrated February 4, 1787, in the Chapel at Lambeth Palace, London, by Moore, Archbishop of Canterbury (see portrait), the Archbishop of York, the Bishop of Bath and Wells, in whose diocese Glastonbury is situated, and the Bishop of Peterborough.

Bishop Claggett's other consecrators were Provost, Bishop of New York, who was Chaplain of the Continental Congress, and Madison, Bishop of Virginia.

Bishop Claggett and all the Bishops of our Church trace their historic descent along many lines and particularly from James, the Lord's brother, first Bishop of Jerusalem, from St. John at Ephesus, as well as St. Peter and St. Paul. The lists given on the following pages are taken from "The Primitive Church" by Rev. A. B. Chapin, "Illustrated Notes on English Church History" by Rev. C. A. Lane, and "The Primitive Saints and the See of Rome" by F. W. Puller, S. S. J. E., and *Regestrum Sacrum Anglicanum* by Stubbs, Bishop of Oxford.

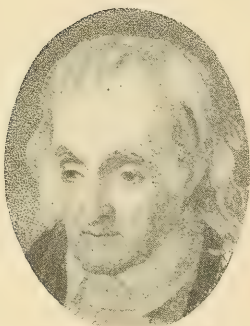
The list of the Bishops from Jerusalem follows the British succession, and is therefore more especially associated with Glastonbury.



ARCHBISHOP MOORE
A. D. 1783-1805



SAMUEL SEABURY
First Bishop of Connecticut
Consecrated in Scotland
A. D. 1784.



WILLIAM WHITE
First Bishop of Pennsylvania
Consecrated in England
A. D. 1787.



SAMUEL PROVOST
First Bishop of New York
Consecrated in England
A. D. 1787.



THOMAS JOHN CLAGGETT
First Bishop of Maryland
Consecrated in New York
A. D. 1792.

The Historic Episcopate.

In Apostolic Days, it was held that the Church of Christ had no right or authority given her by Christ to *originate* a Ministry by herself. The Apostolic Ministry means a Ministry Commissioned by Christ when He chose the Twelve Apostles. Apostolic Succession means a law of Continuity, whereby the Order of Ministers, thus began by Christ, is perpetuated from century to century, until "the end of the days."

To protect this law of Continuity and prevent any possible break, it has been the Rule of the Church, from the earliest days, that no man can be admitted as a Bishop in the Church of God unless *three* bishops unite in the Laying On of Hands. This makes the Apostolic Succession, not like a chain, in which if one link is lost, the whole line is broken; but like a *net* in which there are many hundreds of interlacing lines of succession, and therefore, no possibility of any break.

In the following lists, two or three the such lines are given :

Bishops of Jerusalem.

	A.D.		A.D.
1. James, the Lord's brother,	35	28. Valens,	191
2. Simeon, son of Clopas,	60	29. Dolchianus,	194
3. Justus I,	107	30. Narcissus,	195
4. Zachaeus,	111	31. Dius,	200
5. Tobias,	112	32. Germanio,	207
6. Benjamin,	117	33. Gordius,	211
7. John I,	119	34. Alexander,	237
8. Mathias,	121	35. Mazabanes,	251
9. Philip,	122	36. Hymenaeus,	275
10. Seneca,	126	37. Zambdas,	298
11. Justus II,	127	38. Herman,	300
12. Levi,	128	39. Macarius I,	310
13. Ephraim,	129	40. Maximus III,	315
14. Joseph,	131	41. Cyril,	330
15. Judas,	132	42. Herenius,	350
16. Marcus,	134	43. Hilary,	364
17. Cassianus,	146	44. John II,	386
18. Publius,	154	45. Praglius,	416
19. Maximus I,	159	46. Juvenal,	424
20. Julian,	163	47. Anastasius,	458
21. Caius,	165	48. Martyrius,	478
22. Symmachus,	168	49. Salutis,	486
23. Caius,	170	50. Elias,	494
24. Julian,	173	51. John III,	513
25. Maximus II,	178	John III conse-	
26. Antonius,	182	crated David first	
27. Capito,	186	Bishop of Meneva,	
		now St. Davids	
		Wales.	

Bishops of St. Davids, Wales.

52. David,	519	60. Llunwerth,	
53. Cynog,	544	61. Gwrgwyst,	
54. Teilo		62. Gwgan,	
55. Ceneu,		63. Eineon,	
56. Morfael,		64. Clydawg,	712
57. Haerwnen,		65. Elfod,	
58. Elwaed,		66. Ethelman,	
59. Gwrnwen,		67. Elanc,	

	A.D.		A.D.
68. Maelsgwyd,		96. Sulien,	1071
69. Made,		97. Abraham,	1076
70. Cadell,	841	98. Rhyddmarch,	1088
71. Sadwrnfen,	853	99. Wilfrid,	1096
72. Novis,	873	100. Bernard,	1115
73. Sulhaithnay,		101. David Fitzgerald,	1147
74. Idwal,		102. Peter de Leia,	1176
75. Asser,	906	103. Girald Camb,	1199
76. Arthwael.		104. G. de Henelawe,	1203
78. Samson,	910	105. Jowerth,	1214
79. Ruelin,		106. A. le Gross,	1230
80. Rhydderch,		107. R. de Carew,	1256
81. Elwin,		108. T. Bech,	1280
82. Morbiw,		109. D. Martin,	1296
83. Llunwerth,	924	110. H. de Gower,	1328
84. Hubert,		111. J. Thoresby,	1347
85. Eneuris,	942	112. R. Brian,	1350
86. Ivor,		113. F. Fastolfe,	1353
87. Morgeneu,	944	114. H. Houghton,	1361
88. Nathan	961	115. J. Gilbert,	1389
89. Jeuan,		116. Guy de Mona,	1397
90. Arwystl,		117. H. Chicheley,	1408
91. Morgeneu,			
92. Ervin,	1023	Henry Chicheley	
93. Trahaearn,	1039	was made Arch-	
94. Joseph,	1055	bishop of Canter-	
95. Bleiddud,	1061	bury.	

Archbishops of Canterbury.

118. H. Chicheley,	1414	134. G. Sheldon,	1663
119. J. Stafford,	1443	135. W. Sancroft,	1677
120. J. Kemp,	1452	136. J. Tillotson,	1691
121. T. Bouchier,	1454	137. T. Tennison,	1695
122. J. Morton,	1486	138. W. Wake,	1715
123. H. Dean,	1502	139. J. Potter,	1736
124. W. Wareham,	1503	140. T. Herring,	1747
125. T. Cranmer,	1533	141. M. Hutton,	1751
126. R. Pole,	1556	142. T. Secker,	1758
127. M. Parker,	1559	143. F. Cornwallis	1768
128. E. Grindall,	1575	144. J. Moore,	1783
129. J. Whitgift,	1583		
130. R. Bancroft,	1604	Moore conse-	
131. G. Abbott,	1610	crated White first	
132. W. Laud,	1633	Bishop of Pennsyl-	
133. W. Juxon,	1660	vania.	

Bishops of the Church in U. S.

145. White, First Bishop of Pennsylvania,	1790	149. Whittingham, Md.,	1840
White was a con-		150. Pinkney, Md.,	1870
secrator of Clag-		151. Paret, Md.,	1885
gett as first Bishop			
of Maryland.		In 1895 the dio-	
146. Claggett, First		ocese of Washing-	
Bishop of Mary-		ton was set off	
land,	1792	from the diocese of	
147. Kemp, Md.,	1814	Maryland.	
148. Stone, Md.,	1830	152. Satterlee, first	
		Bishop of Wash-	
		ington.	1896

OTHER LINES OF EPISCOPAL SUCCESSION.

- A.D.
33-100.
1. St. John,
A. D. 100. The Apostle St. John died at Ephesus about this time (*Iren.* III, 3).
A. D. 97. St. John's pupil, Polycarp, became Bishop of Smyrna.

Bishops of Smyrna.

2. Polycarp, 97-156.
A. D. 156. In this year Polycarp was martyred. He had previously sent his pupil, Pothinus, to Gaul as Bishop of Lyons.

Bishops of Lyons.

- | A.D. | A.D. |
|--|--|
| 3. Pothinus, 156-177 | 22. Patiens, 451 |
| A. D. 177. In this year Pothinus was martyred and was succeeded by | 23. Lupicinus, |
| | 24. Rusticus, 494 |
| | 25. Stephanus, 499 |
| 4. Irenæus, 187 | 26. Viventius, 515 |
| 5. Zacharias, | 27. Eucherius II, |
| 6. Elias, | 28. Lupus, 538 |
| 7. Faustinus, | 29. Licontius, 542 |
| 8. Verus, | 30. Sacerdos, 549 |
| 9. Julius, | 31. Nicetus, 552 |
| 10. Ptolemy, | 32. Priscus, 573 |
| 11. Vocius, | 33. Aetherius, 589 |
| 12. Maximus, | |
| 13. Tetradius, | Aetherius, together with Virgilius, Bishop of Arles, consecrated Augustine as Bishop at Arles November 16, 597. Augustine afterward became Archbishop of Canterbury. |
| 14. Verissimus, | |
| 15. Justus, 374 | |
| 16. Albinus, | |
| 17. Martin, | |
| 18. Antiochus, | |
| 19. Elpidius, | |
| 20. Licarius, | |
| 21. Eucherius I, 427 | |

Archbishops of Canterbury.

- | | |
|---|----------------------|
| 34. Augustine, 596 | 46. Lambert, 763 |
| 35. Laurence, 605 | 47. Aethelred, 793 |
| 37. Melitus, 619 | 48. Wulfred, 803 |
| 37. Justus, 624 | 49. Theogild, 830 |
| 38. Honorius, 634 | 50. Ceolnoth, 830 |
| 39. Adeodatus, 654 | 51. Aethelred, 871 |
| 40. Theodore, 668 | 52. Plegmund, 891 |
| Theodore (himself a Greek) was consecrated as Bishop by Vitalian, Bishop of Rome. (See following page.) | 53. Athelm, 915 |
| | 54. Wulfelm, 924 |
| | 55. Odo Severus, 941 |
| | 56. Dunstan, 959 |
| | 57. Aethalgar, 988 |
| | 58. Siricus, 989 |
| | 59. Alfric, 996 |
| 41. Berthwold, 693 | 60. Elphage, 1005 |
| 42. Tatwine, 731 | 61. Lifing, 1013 |
| 43. Nothelm, 735 | 62. Aethelnoth, 1020 |
| 44. Cuthbert, 742 | 63. Edisus, 1038 |
| 45. Bregwin, 760 | 64. Robert, 1050 |

	A. D.		A. D.
65. Stigand,	1052	95. J. Kemp,	1452
66. Lanfranc,	1070	96. T. Bourchier,	1454
67. Anslem,	1093	97. J. Morton,	1486
68. Rodulphus,	1114	98. H. Dean,	1502
69. Corbell,	1123	99. W. Wareham,	1503
70. Theobald,	1139	100. T. Cranmer,	1533
71. a'Becket,	1162	101. R. Pole,	1556
72. Richard,	1174	102. M. Parker,	1559
73. Baldwin,	1184	103. E. Grindall,	1575
74. Fitzjocelin,	1191	104. J. Whitgift,	1583
75. Walter,	1193	105. R. Bancroft,	1604
76. Langton,	1207	106. G. Abbott,	1610
77. Wetherfield,	1229	107. W. Laud,	1633
78. Edmund,	1134	108. W. Juxon,	1660
79. Boniface,	1245	109. G. Sheldon,	1663
80. Kilwarby,	1272	110. W. Sancroft,	1677
81. Peckham,	1278	111. J. Tillotson,	1691
82. Winchelsey,	1294	112. T. Tennison,	1695
83. Reynold,	1313	113. W. Wake,	1715
84. Mephram,	1328	114. J. Potter,	1736
85. Stratford	1333	115. T. Herring,	1747
86. Bradwarden,	1349	116. M. Hutton,	1751
87. Islip,	1349	117. T. Secker,	1758
88. Langham,	1366	118. F. Cornwallis	1768
89. Whittlesey,	1368	119. J. Moore,	1783
90. Sudbury,	1375	M o o r e conse-	
91. Courtney,	1381	crated White first	
92. Arundel,	1396	Bishop of Pennsyl-	
93. Chicheley,	1414	ania.	
94. J. Stafford,	1443		

Presiding Bishops of the Church in U. S.

- | | |
|---|--|
| <p>120. White first Bishop of Pennsylvania was a consecrator of Hopkins as first Bishop of Vermont.</p> <p>121. Hopkins first Bishop of Vermont was a consecrator of Tuttle, first Bishop of Utah, Idaho and Montana.</p> | <p>122. Tuttle, Bishop of Utah, Idaho and Montana. was translated to Missouri 1886, and is now presiding Bishop of the Church in U. S.</p> |
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SS. Peter and Paul, A. D. 68.

Martyrdom of St. Peter and St. Paul at Rome.

Irenæus, Bishop of Lyons, who wrote in A. D. 177, (*Contra Omnes Hæreses*) gives the order of the earliest Roman Bishops thus: "Linus, Anencletus, Clement." Irenæus represents the Church of Rome as having been founded "by the two most glorious apostles, Peter and Paul"; and then he goes on to say that "the blessed apostles having founded and builded the Church, [committed the ministry of the episcopate to Linus.

A. D. 64.

Tradition says that St. Paul, after his first imprisonment at Rome, went to Spain, and possibly to Britain. That about this time Trophimus, the Ephesian referred to in the Acts of the Apostles and in St. Paul's Second Epistle to Timothy, became First Bishop of Arles, a town not far from the present city of Marseilles.

Bishops] of Arles.

Trophimus.	A. D. 63
Regulus.	
Martin I,	254
Victor,	265
Marinus,	313
Martin II.	
Valentine,	346
Saturnius,	353
Arternius.	
Concerdius,	374
Heros,	
Patroclus,	412
Honoratus,	426
Hilary,	433
Ravenus,	449
Augustolis,	455
Leontius,	462
Aeonius,	492
Ceserius,	506
Ananias,	543
Aurelian,	546
Sapandus,	557
Licerius,	585
Virgilius,	588

Virgilius, together with Aetherius, Bishop of Lyons, consecrated Augustine as Bishop at Arles November 16, 597.

A. D. 67.

Tradition says that there were at Rome about this time the son and the daughter of the British King Caradoc (whom the Romans called Caratacus), Linus and Claudia, who were held as hostages for the good behavior of their father. Claudia is thought to be the British Princess who was (according to Martial, the Roman historian,) married to Pudens, the son of a Roman senator, and Linus (British (Llin) is identified with the first of the long line of the Bishops of Rome. (Claudia, Linus and Pudens are mentioned together in II Tim. iv : 21).

(Condensed from *Ills. Notes on English Church History* by Rev. C. A. Lane, S. P. C. K.)

Bishops of Rome.

	A. D.
1. Linus	67
2. Anencletus,	79
3. Clement,	91
4. Evarestus,	100
5. Alexander,	108
6. Sixtus I,	118
7. Telesphorus,	128
8. Hyginus,	138
9. Pius I,	141
10. Anicetus,	155
11. Soter,	166
12. Eleutherius	174
13. Victor I,	187
14. Zephyrinus,	198
15. Calixtus I,	216
16. Urban I,	221
17. Pontianus,	229
18. Anteros,	235

Bishops of Rome.—Continued.

	A. D.		A. D.
19. Fabianus,	236	54. Boniface II,	530
20. Cornelius,	251	55. John II,	532
21. Lucius I,	252	56. Agapetus I,	535
22. Stephanus I,	253	57. Sylvester,	536
23. Sixtus II,	257	58. Vigilius,	540
24. Dionysis,	259	59. Pelagius I,	555
25. Felix I,	269	60. John III,	560
26. Eutychianus,	275	61. Benedict I,	574
27. Caius,	283	62. Pelagius II,	578
28. Marcellinus,	296	63. Gregory I,	590
29. Marcellus I,	308	64. Sabinianus,	604
30. Eusebius,	310	65. Boniface III,	606
31. Melchiades,	311	66. Boniface IV,	608
32. Silvester I,	314	67. Adeodatus,	615
33. Mark,	336	68. Boniface V,	619
34. Julius I,	337	69. Honorius I,	625
35. Liberius,	352	70. Severinus,	640
36. Damasus I,	366	71. John IV,	640
37. Siricus,	385	72. Theodore I,	642
38. Anastasius,	398	73. Martin I,	649
39. Innocent I,	402	74. Eugenius I,	654
40. Zosimus,	417	75. Vitalian,	658-672
41. Boniface I,	418		
42. Celestine I,	422		
43. Sixtus III,	432		
44. Leo I,	440		
45. Hilarus,	461		
46. Simplicius,	468		
47. Felix III,	483		
48. Gelasius I,	492		
49. Anastasius II,	496		
50. Symmachus,	498		
51. Hormisdas,	514		
52. John I,	523		
53. Felix IV,	526		

Vitalian consecrated Theodore as Bishop in A. D. 68, and Theodore became the seventh Archbishop of Canterbury. (For the line of the Archbishops of Canterbury, from Theodore on, see foregoing page.)

Appendix.

The English Church and the Papal Claims.

- (a) The erroneous claim that the Church of England began with King Henry VIII.
- (b) The erroneous claim that Christianity in Britain owes its origin to the Roman Catholic Church.

IN the year 609 Ethelbert, the first Christian King of Kent, having set going the three great Cathedral Churches of Canterbury, London and Rochester, gave for the support of the Cathedral Church at London an estate in Essex called Tillingham. This estate, given by Ethelbert in 609, is still in the possession of the great Cathedral of London (St. Paul's), and it has been in their possession consecutively for 1300 years. There is no act of Parliament taking this property away from the Church of Rome and giving it to the Church of England, and no act of Parliament taking it away from the Church of England at any period of her history and giving it to the Church of Rome; nor is there any act of Parliament during any of these thirteen centuries confirming the title, as though [during the Reformation, for instance,] it might have been voided or thought to have been voided.

If any one should say that it was the Roman Church, however, to which Ethelbert had given this property in 609, in spite of the name, the "Church of the English," the reply is that in Ethelbert's day,

- (a) Pope Gregory VII claimed no jurisdiction;
- (b) the distinctively Romish doctrines of papal supremacy and infallibility, transubstantiation, purgatorial indulgencies, the doctrine of the immaculate conception, etc., etc., etc., were unknown, but the doctrines of the Church in London at that time correspond closely to the doctrines held by that same Church in London at the present time.

It is a mistake to conceive of the beginning of Christianity in England as of Latin origin, rather was it of Greek. Greek was the language of the civilized world at the time of our Saviour's coming. The Septuagint Greek version and not the Hebrew version of the Old Testament was in common use; so with the New Testament, the Greek version was commonly used until long after the martyrdom of Alban in 304 or the Council of Arles in 314, at which three British Bishops were present. (The Council of Arles was called by the Emperor Constantine and met on August 1, 314. The Council consisted of thirty-three Bishops. Some Bishops, among whom was Silvester, Bishop of Rome, sent Presbyters and Deacons as their delegates. It is most probable that Marinus, who was Bishop of Arles at the time, presided by the Emperor's orders. The Council examined into the cases of Caecilian and Felix of Aptunga, on an appeal from a Council held at Rome, whose decision appears to have had but little effect. The Bishops of Arles also enacted twenty-two Canons and finally sent its decrees to

Silvester, who was Bishop of the imperial city of Rome, but was too aged to attend the Council of Arles in person, "in order that all might know what these decrees were,"—but not to wait for his approval before they were promulged.)

It was by order of Pope Damasus, 366-384, that Jerome first translated the scriptures into the Latin tongue.

The earliest Fathers came from the East and, except Tertullian, wrote in Greek. The earliest principal writers of ecclesiastical history wrote in Greek. All the Ecumenical Councils, their decrees and their canons, not to mention the Nicene creed itself, were in Greek. The Church of Rome itself was in the beginning a colony of Greek Christians and Grecised Jews: Their liturgical language was Greek, their organization was Greek, their writers Greek, their scriptures Greek, their literature Greek, of which the Greek words Church, Bishop, Priest, Deacon, Ecclesiastic, Epiphany, Litany, Liturgy, etc., are witnesses. The Scriptures, therefore, which the first Christian missionaries brought to England with them were Greek, and the Latin influence began many centuries later.

Pope Gregory I, A. D. 590-604, to whom is due the beginning of Latin influence upon the English Church, an influence which has been productive of great good, as well as much evil, always used the name "the Church of the English," as he called the French Church "the Church of the Gauls." Of his own Church he spoke as the Roman Church. He never used such an impossible phrase as the Church of Rome in England. This same Pope declared that any Bishop or Pope who claimed to be the Universal Bishop of the World would be the Forerunner of AntiChrist, so that in his day there was no thought of papal jurisdiction over the Church as we understand it.

In the succeeding centuries such papal claims began to be put forth, and as they were put forth were resisted by the English Church, of which resistance the following are a few historical instances:

A. D. 700-800, Cuthbert, Archbishop of Canterbury, summoned a council of the English Church at Clovesho, proposing that difficult cases in English ecclesiastical courts should be referred to Rome. The council refused, declaring that the Archbishop was, under Christ, the supreme head of their Church.

In this century the English Church sided with the Gallican and Eastern Church against Rome on the question of "image worship."

A. D. 800-900. Aelfrick, of St. Albans, wrote a letter (which is now extant in Exeter Cathedral) against the then recently proposed Latin doctrine of transubstantiation. Aelfrick's position in regard to this doctrine is substantially the one found in our thirty-nine articles.

A. D. 1000-1100. Relying on William the Conqueror's oath respecting their religious liberty, the English Bishops refused Gregory's VII's summons to attend his council at Rome. The Bishop of Rome then summoned Lanfranc, Archbishop of Canterbury, to Rome on penalty "deposition and severance from the grace of Peter if he did not come within four months." Lanfranc did not go and nothing was done.

A. D. 1100-1200. Pope Urban II declared that the Archbishop of Canterbury ought to be treated as his, the Pope's, equal, "the Pope and Patriarch of another world."

The English council of Clarendon, A. D. 1164, forbade all appeals to Rome.

A. D. 1200-1300. On June 15, 1215, King John signed Magna Charta, whose first words are, "We have granted to God in and by this our present charter and have confirmed for us and for our heirs forever that the Church of England should be free and have all her rights and liberties inviolable." The Pope commanded Stephen Langton, Archbishop of Canterbury, to excommunicate the barons for their action in

regard to this charter. Langton refused and Magna Charta stood and has since been ratified by thirty-three English monarchs. In this same century, Rich, Archbishop of Canterbury, in 1234 resisted Roman encroachment and Grostete, Bishop of Lincoln, withstood "Innocent" to his face at Lyons. In 1265, Sewall, Archbishop of York, entirely disregarded the Roman excommunication fulminated against him.

A. D. 1300-1400. In 1336 Parliament passed an act which said that no Italian priest should tithe or toll in England. The Statutes of Provisors and Præmunire, passed by Parliament in this century, forbade the Bishop of Rome to appoint to any bishopric or other Church Office in England. In case of his doing so the benefice was declared to be vacant. The right of nomination lapsed to the King, and the same statutes appointed confiscation of property and imprisonment to any one procuring from Rome any appointments, bulls or excommunications. Wyclif, rector of Lutterworth, and who, in 1380, made the first translation of the Bible into English, wrote as follows: "The Bishop of Rome hath no jurisdiction in this realm of England and never had.

A. D. 1534 The English Bishops in consultation, with one exception, Fisher, Bishop of Rochester, assented to this resolution: "*Resolved*, That the Bishop of Rome has no greater jurisdiction conferred on him by God in this Kingdom than any other foreign bishop."

During the reign of Henry VIII, who died in 1547, and his successor, Edward VI (1547-1553), and his successor Mary, called Bloody Mary (1553-1558), and during the first twelve years of the reign of her successor, Elizabeth, that is to say, both during and after the reformation period, the Papists, as they were called, and the loyal members of the Church of England gathered in the same church buildings; no separate houses of worship were set up. In 1570, Pope Pius V offered Queen Elizabeth to accept the Book of Common Prayer and the Reformation if his supremacy was acknowledged. Queen Elizabeth refused with the words, "Our records show that the papal jurisdiction over this realm was a usurpation; to no power whatever is my crown subject save to that of Christ, the King of Kings." Pope Pius V then excommunicated the Queen and ordered his adherents to separate themselves from the Church of England, out of 9,400 clergy less than 200 obeyed, and set up a separate worship forming what the late Bishop Coxe called the Italian schism, and which to-day is known as the Roman Catholic Church in England and America.

(The above notes are, for the most part, taken from publications of the Church Historical Society, published by the Society for Promoting Christian Knowledge, London, England, from an article in the *Churchman*, September 16, 1893, and *Eighteen Centuries of the Orthodox Greek Church* by A. H. Hore.)

Founder's Certificate.

THE Cathedral land cost nearly twenty cents a foot : \$1.00 on every 5 square feet will pay the mortgage and completely free the land. Every subscriber of one dollar or upwards will receive a FOUNDER'S CERTIFICATE, duly signed, showing the number of square feet of land given, and his or her name will be inscribed in a Book of Remembrance, to be kept in a place especially prepared for it in the chancel of the future Cathedral. Such a fire-proof receptacle has been placed in the Little Sanctuary, at the side of the Jerusalem Altar, and contains the Book of Remembrance.

For the sake of nationalizing the Cathedral and in accordance with the resolutions passed by the General Convention of the Church in 1898, it is hoped that churchmen and churchwomen from all parts of the country will unite in their offerings for this purpose ; and this will be done when believers in Christ and His Church generally realize the object and purpose of the Washington Cathedral.

\$1.00 donates 5 square feet of land.

\$5.00 donates 25 square feet of land.

\$500 donates 2,500 square feet of land.

Certificates may be taken out in one's own name or by the donor in the name of a friend, or in the name of a child, or as a memorial.

Subscriptions of money may be sent by draft or money order to RT. REV. HENRY Y. SATTERLEE, Bishop of Washington, 1407 Massachusetts Avenue, Washington, D. C.

Form of Devise.

I, ———, do give, devise and bequeath unto the Protestant Episcopal Cathedral Foundation of the District of Columbia (here follows a description of the devise), unto the said body corporate, its successors and assigns forever.

NOTE.—If the devise is of real estate it should be signed by the testator in the presence of three witnesses, and they should all sign in his presence and in the presence of each other.

Subscriptions of money may be sent by draft or postal order to Rt. Rev. Henry Y. Satterlee, Bishop of Washington.

NO

FOUNDERS CERTIFICATE

Cathedral of St. Peter and Paul

WASHINGTON, D.C.

This is to certify that

by Donation of the Union of S.
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Saint. When to the Cathedral. Foundation of

S. S. P. E. L. E. R. AND P. E. L.

And that Some will be inscribed in a Book of Remembrance by the Cathedral specially
prepared for the purpose in the Cathedral of the Cathedral.

Book

BISHOP OF WASHINGTON

The Cathedral Organisation.

The Constitutions and Statutes were adopted December 5, 1894. In these it is provided that while the management of the real estate and principal funds remain with the Corporate Trustees, the income of the Foundation and the care and direction of the mission work, institutions, buildings and organisations shall be under two Chapters, called respectively the Larger and the Smaller Chapter. The Larger Chapter consists of the Bishop, the Dean and other members of the Smaller Chapter, the Standing Committee of the Diocese, *ex-officio*, the Archdeacons of the Diocese, *ex-officio*, the Treasurer of the Diocese, *ex-officio*, the Board of Trustees, *ex-officio*, the honorary Canons, some of whom are clergymen and others laymen from the Diocese of Washington and other dioceses.

The Smaller Chapter consists of the Bishop, Dean, Canon Missioner, Canon Chancellor, Canon Precentor, and two other Canons.

The Cathedral Work.

WHAT IT IS NOT.

Cathedral work, as such, ought not to be confused with parochial work, even as the office and work of a Bishop cannot be confused with that of a Parish Priest. The Cathedral structure itself is only a part, and not even the most essential part, of the Cathedral Foundation. The services of the Cathedral are an important factor in the Cathedral work, but they in themselves do not constitute the Cathedral work. The office of preaching belongs equally to the parochial as well as the Cathedral organisation.

WHAT IT IS.

We find the germ of the true Cathedral idea in the upper chamber at Jerusalem tenanted by the twelve apostles. The records of the undivided Church are an unbroken history of an episcopate living with and acting through its clergy. Archbishop Benson states that "No see in Europe was ever created without a chapter" or body of clergy working with and under the Bishop in the missionary, educational and charitable work of the diocese, no less than in the preaching and public services of the Cathedral structure itself. Although no single stone toward the building of the Washington Cathedral has been laid, the work of the Cathedral Foundation has been fully inaugurated. Seven chapels and mission stations under the direct control of the Bishop bespeak missionary enterprise in response to diocesan needs. The National Cathedral School for Girls marks the beginning of the educational work. The Open-Air Services, the Retreats and Quiet Days held in the Little Sanctuary of the Cathedral and the establishment of the St. Chrysostom Endowment Fund for the Canon Missionership are evidence to the response which the Cathedral Foundation is making in that Cathedral work which lies outside the Church's parochial life.

The Larger Chapter.

THE BISHOP, THE RT. REV. H. Y. SATTERLEE, D. D.
THE DEAN.
CANON MISSIONER.
CANON CHANCELLOR.
CANON PRECENTOR, REV. G. C. BRATENAHL.

The Archdeacons :

REV. R. P. WILLIAMS,
REV. C. I. LAROCHE,
REV. W. R. B. TURNER.

The Standing Committee of the Diocese.

REV. R. H. MCKIM, D. D.,
REV. ALFRED HARDING, D. D.
REV. THOMAS J. PACKARD,
REV. R. P. WILLIAMS,
MR. CHARLES H. STANLEY,
MR. J. H. GORDON,
MR. MELVILLE CHURCH.

The Treasurer of the Diocese.

MR. W. H. SINGLETON.

Board of Cathedral Trustees.

(See page 33.)

MINOR CANON, REV. J. B. CRAIGHILL.

The St. Chrysostom Fund.

Provision for a succession of special Cathedral preachers was made long ago in the statutes of this Cathedral Foundation, by the establishment of the office of Canon Missioner. The work of the Canon Missioner, as the name itself indicates, is to conduct missions, to preach to the multitudes, to spread the Gospel message far and wide, and to be the representative preacher in the Cathedral pulpit whenever occasion requires.

To accomplish this object "*The St. Chrysostom Fund*" has already been started, the income of which is to be applied to the salary of the Canon Missioner. \$6,000 have already been given to this fund, but at least \$44,000 more will be needed to maintain a clergyman in a position which would command all his energies and occupy all his time.

The St. Chrysostom Fund is established not only to support a Canon Missioner in *our* day and generation, but to endow a permanent Office and provide for a succession of Cathedral preachers, each one of whom will be, as age follows age, a *living voice* to proclaim the Gospel—the good news from Heaven—to sin-burdened souls.

The First Open-Air Service.



BUILDING OF A CATHEDRAL.

The first open-air service was held on Ascension Day, 1901, and the anniversary of that day has been chosen for the first of these services in each recurring year.

Chronology.

1791. Congress decides that the Federal City in the new Federal district shall be the Capital of the United States.
1801. Government of the United States removes to the City of Washington.
1845. St. John's School for Boys occupies Mt. Alban.
1855. St. Alban's Free Church built on Mt. Alban.
1866. Mt. St. Alban first suggested for the Cathedral of Washington.
1893. **Epiphany**, (January 6th,) charter for the Washington Cathedral Foundation granted by Congress.
1895. Diocese of Washington set off from Maryland.
1896. **Feast of the Annunciation**, consecration of the first Bishop of Washington.
1898. Cathedral land bought for \$245,000.
General Convention held in Washington.
Peace Cross raised to mark the foundation of the Cathedral of SS. Peter and Paul. President McKinley made an address. 7,000 persons present
All Saints, Bishop Claggett's remains translated to Cathedral Close.
1899. **Ascension Day**, laying of corner-stone of Cathedral School for Girls.
1900. **Ascension Day**, The Cathedral School for Girls was dedicated.
1901. **Ascension Day**, the Glastonbury Cathedra raised.
Retreat for Clergy held in Cathedral Close, June 25-28th. Rev. C. H. Brent, of Boston, conductor.
1902. **Ascension Day**, the Jerusalem Altar placed in the Little Sanctuary.
The Little Sanctuary dedicated.
Mr. Stanley Austin donates some graftings from Holy Thorn of Glastonbury.
Retreat for Clergy held in Cathedral Close, June 9-12th. Rev. J. C. Roper, D. D., of New York, conductor.
1903. Retreat for Women held in Cathedral Close, February 22-24th. Conductor the Bishop of the Diocese.
The Diocesan Convention constitutes the Cathedral Foundation an institution of the Diocese of Washington.
Ascension Day, beginning of third year of Open-Air Services and consecration of Hilda Stone.
Bequest of \$300,000 by Mrs. Harriet Lane-Johnstone for a Cathedral School for Boys.
Open-air Service of Pan-American Conference of Bishops. Address by President Roosevelt; 17,000 persons present.

Price List.

THE BUILDING OF A CATHEDRAL	\$1.00
By The Rt. Rev. HENRY Y. SATTERLEE, D. D.	
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THE ASCENSION DAY BOOK10
MISSIONARY POSTAL CARDS02
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The Washington Cathedral

BRIEF FINANCIAL STATEMENT.

Mount St. Alban property (over 30 acres), cost--	\$245,000.00
35th Street front ($3\frac{1}{3}$ acres) -----	24,256.00
Massachusetts Avenue front on the south, about six acres -----	22,171.00
<hr/>	
Total cost of land owned by Cathedral Foundation-----	\$291,427.00
School building, erected by Mrs. Hearst-----	\$204,715.40
The Jerusalem Altar and Little Sanctuary-----	4,500.00
The Cathedral Baptistery and Jordan Font-----	22,470.96
The Peace Cross, laying out roads, grading, etc , estimated-----	3,000.00
Equipment of Cathedral School, improve- ments, etc.-----	37,419.31
Endowment of Canon Missioner Fund-----	6,000.00
	<hr/>
	278,105.67
Bequest of Mrs. Johnston (to be paid soon)-----	300,000.00
	<hr/>
Total cost of Cathedral property-----	\$869,532.67
Residue of mortgage on land-----	80,000.00
	<hr/>
Net value of Cathedral property, after deducting mortgage--	\$789,532.67

The total debt is less than one-ninth the total value of the property.

While the mortgage debt is now very small compared with the value of the property, it is of the utmost importance that it should be paid and released, if possible, at once, for no definite steps can be taken toward the erection of the Washington Cathedral itself until the land is freed by the payment of this debt of \$80,000. The whole of this amount is held in eighty **One Thousand Dollar Notes** drawing interest at $4\frac{1}{2}$ per cent., each payable at any time. Eighty subscriptions of \$1,000 each will consecrate the land to God for all coming time.

Routes to the Grounds.

First route, via Capital Traction cars to 32d Street, Georgetown, connecting every half hour with the cars of the Georgetown and Tennallytown road, passing the gate.

Second route, via Metropolitan cars to 32d Street, Georgetown, connecting with Georgetown and Tennallytown cars every half hour; one fare each way.

Third route, via Chevy Chase cars to Cathedral Avenue, about fifteen minutes' walk from the grounds.

The Cathedral grounds are also within easy driving distance of the city. The route may be varied by driving out via Connecticut and Cathedral Avenues and returning over the new Massachusetts Avenue extension (now nearly completed) or over the Georgetown and Tennallytown road.

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Furnishings for Kitchen.

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Stetson, 1441 Mass. Ave., or Miss Eva Simonton,
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 19 St. Ja
 20 St. Pa
 21 Christ
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 23 Christ
 24 Grace
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 1 Cathedral School,
 Mount St. Alban.
 2 PRO-CATHEDRAL, Church of the
 Ascension.

CATHEDRAL Missions :

- 3 Church of Good Shepherd.

Under the Archdeacon.

- 4 St. Monica.

- 5 Calvary.

- 6 St. Philip's.

- 7 St. Alban's, Mt. St. Alban.

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- 9 St. Thomas' Church,

18th and Madison Sts.

- 10 St. John's Church, 16th and H Sts.

- 11 St. Andrew's Church,

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- 12 St. Stephen's Church, 14th St. Ext.

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- 15 St. John's Church, Georgetown.

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- 17a St. Agnes Chapel,

N. Y. Ave. and 4th St., N. W.

- 18 St. Mark's Church,

3d and A Sts., S. E.

- 19 St. James' Church, 8th St., N. E.

- 20 St. Paul's Church, 23d St., N. W.

- 21 Christ Church,

G, bet. 6th and 7th Sts.

- 22 Emmanuel, Anacostia.

- 23 Christ Church, Georgetown.

- 24 Grace Church, Georgetown.

- 25 St. Michael and All Angels',

23d St. and Virginia Ave.

- 26 Rock Creek Parish, Rock Creek.

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15th St. and Madison Ave.

- 28 Our Saviour, Brookland.

- 29 St. Mary's Church, 23d St., N. W.

- 30 Advent, LeDroit Ave., N. W.

- 31 Epiphany Chapel, 12th and C Sts.

- 32 The Capitol.

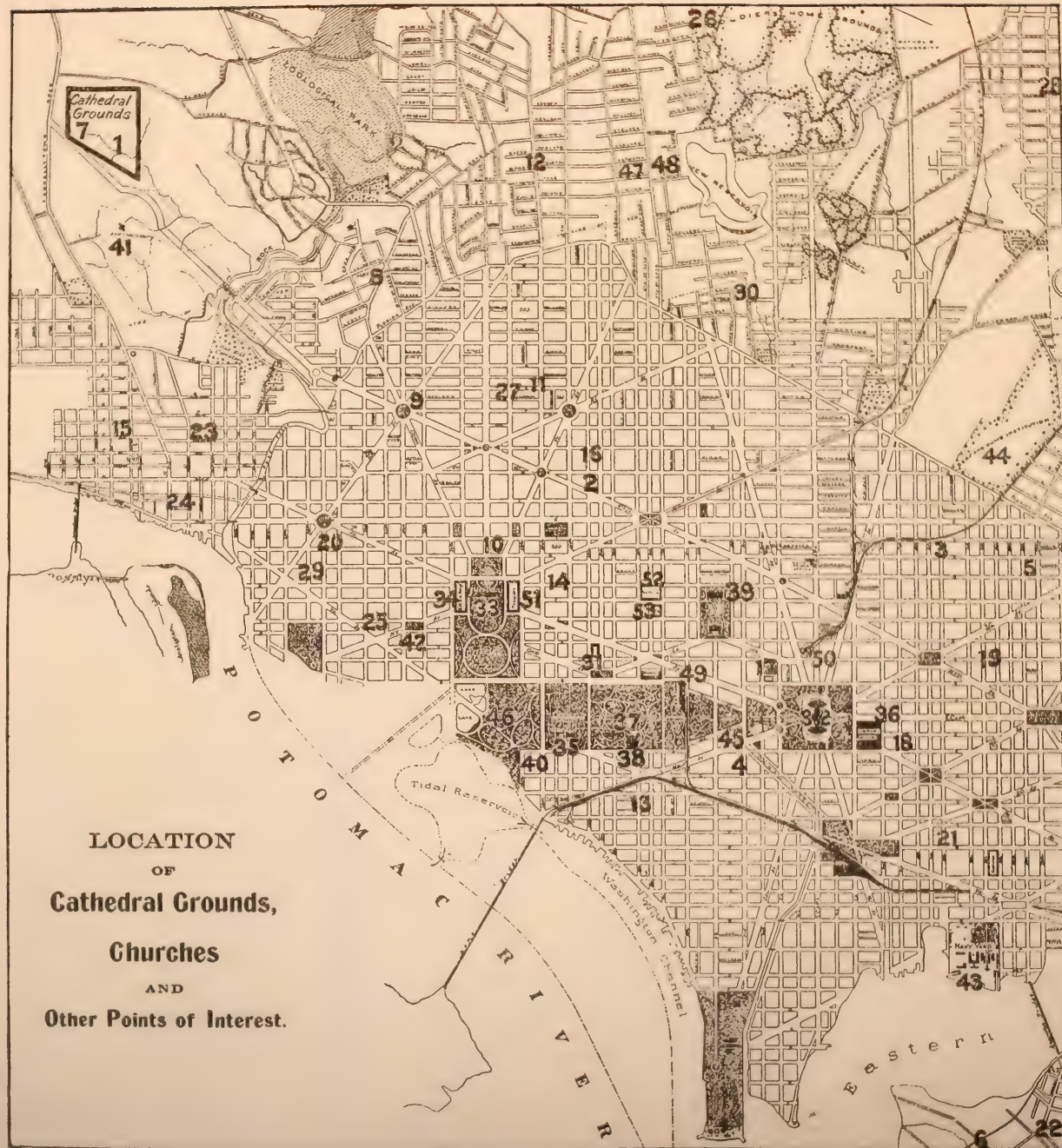
- 33 Executive Mansion.

- 34 State, War and Navy Departments.

- 35 Department of Agriculture.

- 36 Congressional Library.

- 37 Smithsonian Institution.



LOCATION
 OF
Cathedral Grounds,
 Churches
 AND
 Other Points of Interest.

- 38 National Museum.
 39 Pension Office.
 40 Bureau of Engraving and Printing.
 41 Naval Observatory.
 42 Corcoran Art Gallery.
 43 Navy Yard.
 44 Deaf and Dumb Institution.
 45 Botanical Garden.
 46 Washington Monument.
 47 King Hall.
 48 Howard University.
 49 Pennsylvania Station.
 50 Baltimore and Ohio Station.
 51 Treasury Department.
 52 Interior Department.
 53 Post Office.

Routes to the Grounds.

First route, via Capital Traction cars to 32d Street, Georgetown, connecting every half hour with the cars of the Georgetown and Tennallytown road, passing the gate.

Second route, via Metropolitan cars to 32d Street, Georgetown, connecting with Georgetown and Tennallytown cars every 20 minutes ; one fare each way.

Third route, via Chevy Chase cars to Cathedral Avenue, about fifteen minutes' walk from the grounds.

The Cathedral grounds are also within easy driving distance of the city. The route may be varied by driving out via Connecticut and Cathedral Avenues and returning over the new Massachusetts Avenue extension (now nearly completed) or over the Georgetown and Tennallytown road.

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The Cathedral.

THE idea of a Protestant Episcopal Cathedral at the Capital of the United States dates back to the earlier part of the XIX century, and the hallowed traditions connected with the present Cathedral site in coming centuries, if the world lasts so long, will be as beautiful as those connected with the majority of European Cathedrals, and they are certainly far more authentic.

After our Lord rose from the dead, and just before His ascension, He gave His great commission to His Disciples, that they should go teach all nations, bringing them into the Kingdom of Heaven through the Ministry of the Word and the Sacraments, and in accordance with this command, the Protestant Episcopal Church emphasizes the ministry of the Word and of the Sacraments side by side (see Ordination Office, etc.), and this is the ideal before the Cathedral in the capital of the country.

The Ministry of the Word has been provided for before a stone of the building has been raised, (1) By the Open-Air Services, which during the summer months, are attended by thousands of people, largely non-churchgoers, (2) By various Cathedral Missions in different parts of the District of Columbia, where thousands more hear the Word of God, (3) By the office of "Canon Missioner" or Special Preacher, (4) By the St. Chrysostom's Fund, which is for the endowment of the Office.

The Ministry of the Sacraments is provided for (1) By the "Jerusalem Altar" in the "Little Sanctuary." Here the Holy Communion is celebrated and Daily Services are held, and this Little Sanctuary has become so hallowed already, that it will undoubtedly be kept, like the Portiuncula at Assisi, for all coming time at the side of the great Cathedral; (2) By the "Jordan Font" in the Baptistry, where baptism will be administered, as far as possible, according to the associations of New Testament times and the traditions of the Primitive Church.

The Educational Work of the Cathedral has already begun in the Cathedral School for Girls. The Cathedral School for Boys is in process of erection, and other educational institutions will follow.

The Charitable Work of the Cathedral Foundation has already begun, but is still in its infancy. By and by, hospitals, homes for children and kindred institutions will arise, or be affiliated with the Cathedral Foundation.



THE PEACE CROSS

The People's Open-Air Evensong.



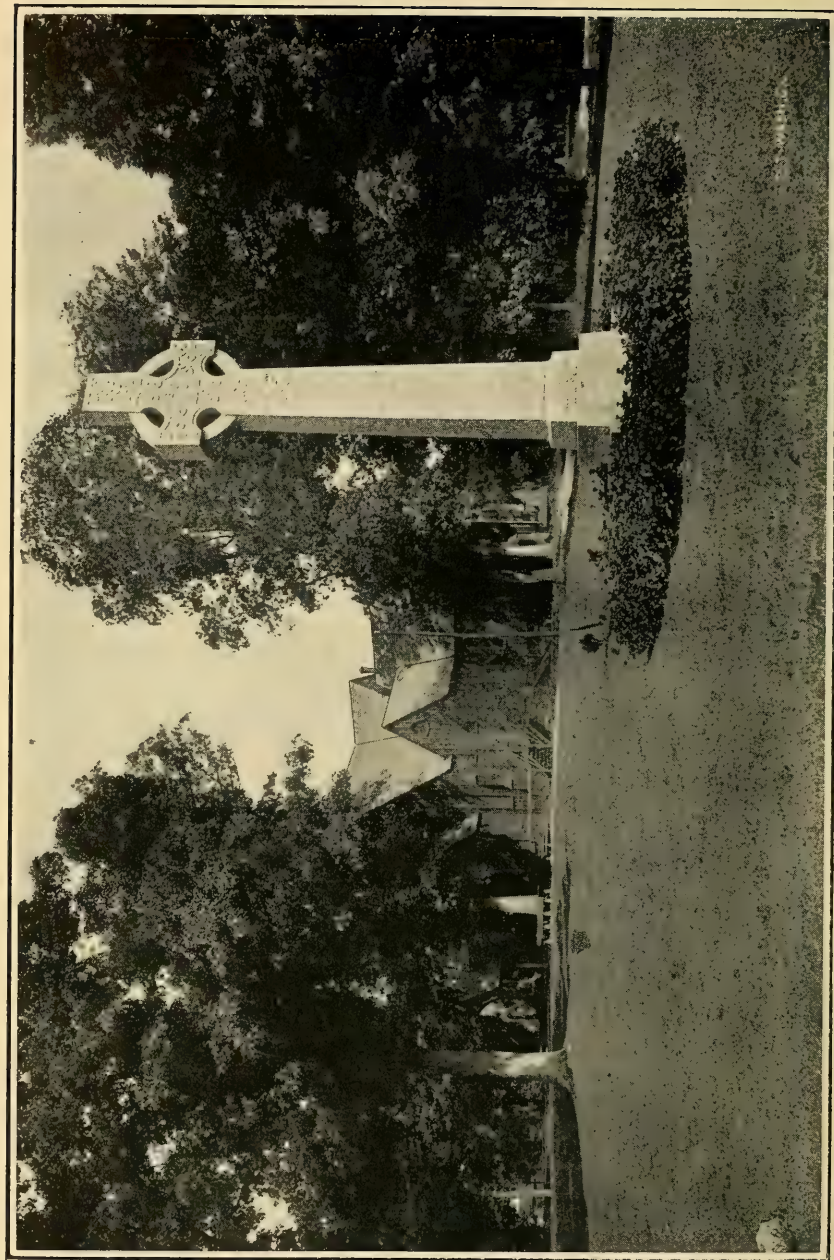
THE People's Open-Air Evensong which has been held for the past four years, is this year to be continued every Sunday afternoon on the Cathedral site. The services draw together many hundreds of worshipers who in all probability would in no other way be brought to hear the Gospel of the Kingdom of God.

The Peace Cross.

ON Sunday, October twenty-third, 1898, there was raised on the Cathedral Site, in the presence of the Bishops, Clergy and Lay Delegates of the General Convention of the Church, the President of the United States and thousands of people, an Iona Cross of stone, twenty feet in height, called the Peace Cross.

This cross was raised not only to mark the foundation of the Cathedral of SS. Peter and Paul, but to commemorate the time of the first meeting of the General Convention in the Capital of the United States and the ending of the War between Spain and the United States.

On the face of the Cross is inscribed: The monogram of our Lord, I. H. S.; the Diocesan coat of arms and description with motto, *Scriptura, Symbolum, Mysterium, Ordo*, the basis of Church Unity; the prayer from the Litany for Unity, Peace and Concord to all Nations; and on the pedestal, "Jesus Christ Himself being the Chief Corner-Stone."



ST. ALBAN'S CHURCH AND THE PEACE CROSS.

Cathedral Churches and Missions.

Pro-Cathedral Church of the Ascension.

By a concordat entered into with the rector and vestry of the Parish of the Ascension, the Church of the Ascension has become the Bishop's Church or Pro-Cathedral. All ordinations and Cathedral services are held here, as occasion requires.

Number of Communicants, 450; Sunday School Scholars, 250.

Staff of Clergy:

THE BISHOP OF WASHINGTON.

REV. CLEMENT BROWN, Rector.

REV. J. R. BICKNELL, Curate.

Snow Court Mission for colored people is also connected with the Pro-Cathedral.

CHAPEL OF THE GOOD SHEPHERD, 6th Street, Northeast.

Number of Communicants, 290; Sunday School Scholars, 383.

REV. C. ROCHFORD STETSON, Priest in charge.

REV. C. S. ABBOTT, JR., Assistant Minister.

ALL SAINTS, Benning, D. C.

Number of Communicants, 80; Sunday School Scholars, 62.

Clergy of Good Shepherd Chapel in charge.

ST. MATTHEW'S, Chesapeake Junction, D. C.

Number of Communicants, 63; Sunday School Scholars, 36.

Clergy of Good Shepherd Chapel in charge.

CHAPEL OF THE NATIVITY, 17th Street, Northeast.

REV. ENOCH M. THOMPSON, Priest in charge.

This Mission was begun in January, 1904.

ST. BARTHOLOMEW'S MISSION.

Clergy of Good Shepherd Chapel in charge.

Only recently organized.

ST. GEORGE'S MISSION, Fort Reno.

The following Cathedral Missions for colored people are under the supervision of the Archdeacon of Washington.

ST. MONICA'S CHAPEL, 2nd and F Streets, S. W.

Number of Communicants, 43; Sunday School Scholars, 87.

REV. CHAS. I. SMITH, Priest in charge.

CALVARY CHAPEL, H Street, Northeast.

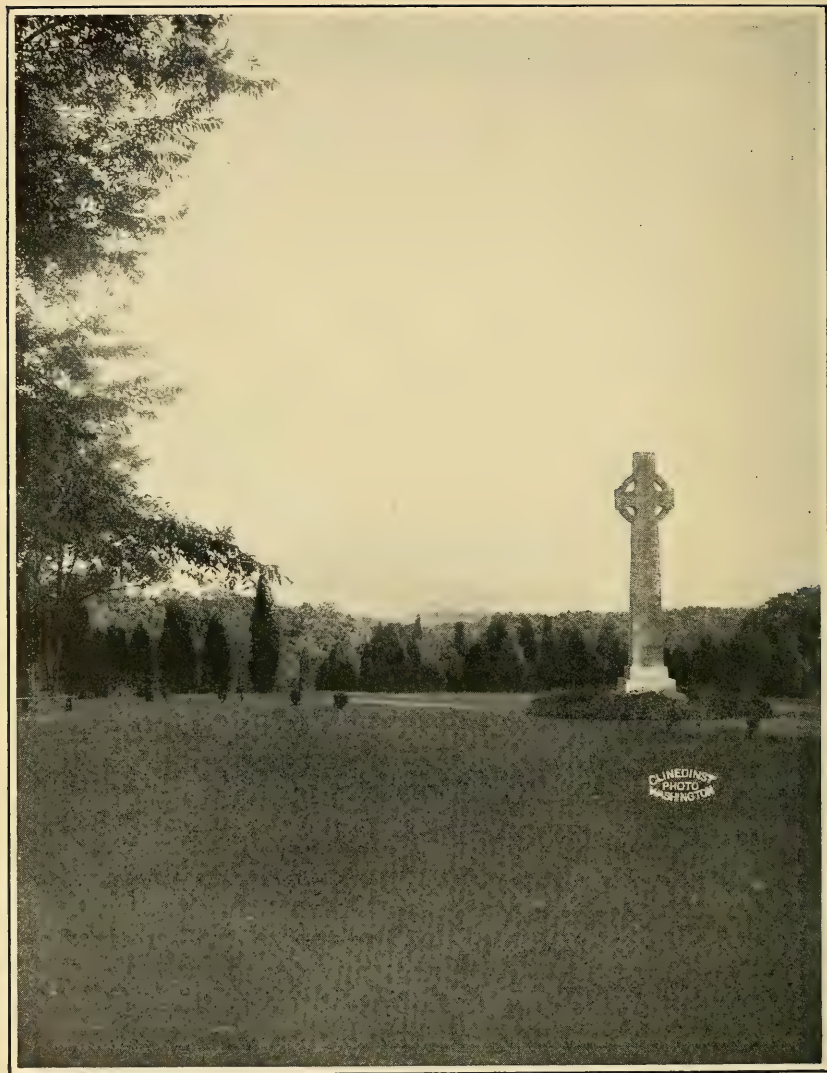
Number of Communicants, 27; Sunday School Scholars, 121.

REV. F. I. A. BENNETT, Priest in Charge.

ST. PHILIP'S, Anacostia.

Number of Communicants, 35; Sunday School Scholars, 30.

REV. W. V. TUNNEL, Priest in charge.



VIEW OF CITY FROM PEACE CROSS.

The Washington Cathedral.

A. D. 1898-1905.

INCREASE OF LAND.

Jan. 1, 1898.—At this date the Cathedral Foundation possessed not a single dollar of available assets, because the old site reverted to former owners, who had donated it only on condition that the Cathedral should be built upon it.	
Sept. 7, 1898.—The Mount St. Alban property (north frontage, Woodley Road; west frontage, Wisconsin Ave.) was purchased for	\$245,000 00
May 21, 1902.—A part of the Newlands tract, a narrow strip of land between east line of the Cathedral Close and (proposed) 35th Street, and fronting on the latter, was purchased for	24,256 00
June 26, 1903.—A narrow strip of land, between the south and east boundary of Cathedral property and 35th street; giving frontage on Massachusetts Ave. and Galveston Street, purchased for	22,171 00

DECREASE OF DEBT.

Jan., 1899.—Total amount of mortgage.....	\$162,000 00
Jan., 1902.— " " " "	131,000 00
Jan., 1903.— " " " "	136,000 00
Jan., 1904.— " " " "	95,000 00
Jan., 1905.— " " " "	78,000 00
Apr., 1905.— " " " "	67,000 00

NOTE.—The different undesignated bequests, with one anonymous donation of \$20,000, received in 1902 and 1903, were applied to paying the debt. Interest in full has been paid semi-annually up to date, January 1, 1905.

ASSETS AND LIABILITIES.

Mount St. Alban property (over 30 acres) cost.....	\$245,000 00
35th Street front ($3\frac{1}{3}$ acres).....	24,256 00
Massachusetts Avenue front on the south (about 6 acres)	22,171 00
<hr/>	
Total cost of land owned by Cathedral Foundation.....	\$291,427 00
Phoebe A. Hearst Building, Cathedral School for Girls.	\$204,715 40
The Jerusalem Altar and Little Sanctuary.....	4,500 00
The Cathedral Baptistery and Jordan Font.....	22,470 96
The Peace Cross, laying out roads, grading, etc., estimated	3,000 00
Equipment of Cathedral School (Bruce Fund), etc....	37,419 31
Endowment of Canon Missioner Fund.....	6,000 00
<hr/>	
	278,105 67
Lane-Johnston Building Boys' School and Endowment.....	300,000 00
Building Fund of the Cathedral Edifice.....	2,500 00
<hr/>	
Total value of Cathedral property.....	872,032 67
Residue of mortgage on land.....	67,000 00
<hr/>	
Net value of Cathedral property, after deducting mortgage.....	\$805,032 67

The Cathedral Site.

THE site purchased for the Cathedral of SS. Peter and Paul is a tract of over forty acres, beautifully wooded with oaks and other forest trees, on the brow of a hill nearly four hundred feet above the level of lower Pennsylvania Avenue.

The land originally belonged to Mr. Joseph Nourse, first Registrar of the Treasury under President Washington. At several times in its history the property would have become the site of a private residence and be lost forever to Divine uses had not the little church stood in the way, keeping the ground, as we can see now, for the Cathedral, in unconscious fulfillment of the prophetic text used at the consecration service of the Church "The place whereon thou standest is holy ground." The purchase of this land was celebrated by the unveiling of the Peace Cross, erected to mark the foundation of the Cathedral.

The site proposed for the Cathedral edifice is a little south of the center of the Close, the west front being marked approximately by the Peace Cross.

The building will extend east five hundred feet, the chancel being so placed as to face the rising sun on the traditional site of our Lord's Ascension—May 6.

In the deep ravine east of the Chancel there is to be an immense amphitheatre, capable of seating twenty thousand people, and overlooking the whole City of Washington. The present temporary open-air service platform and seats lie for the most part in what will be the south transept of the Cathedral.

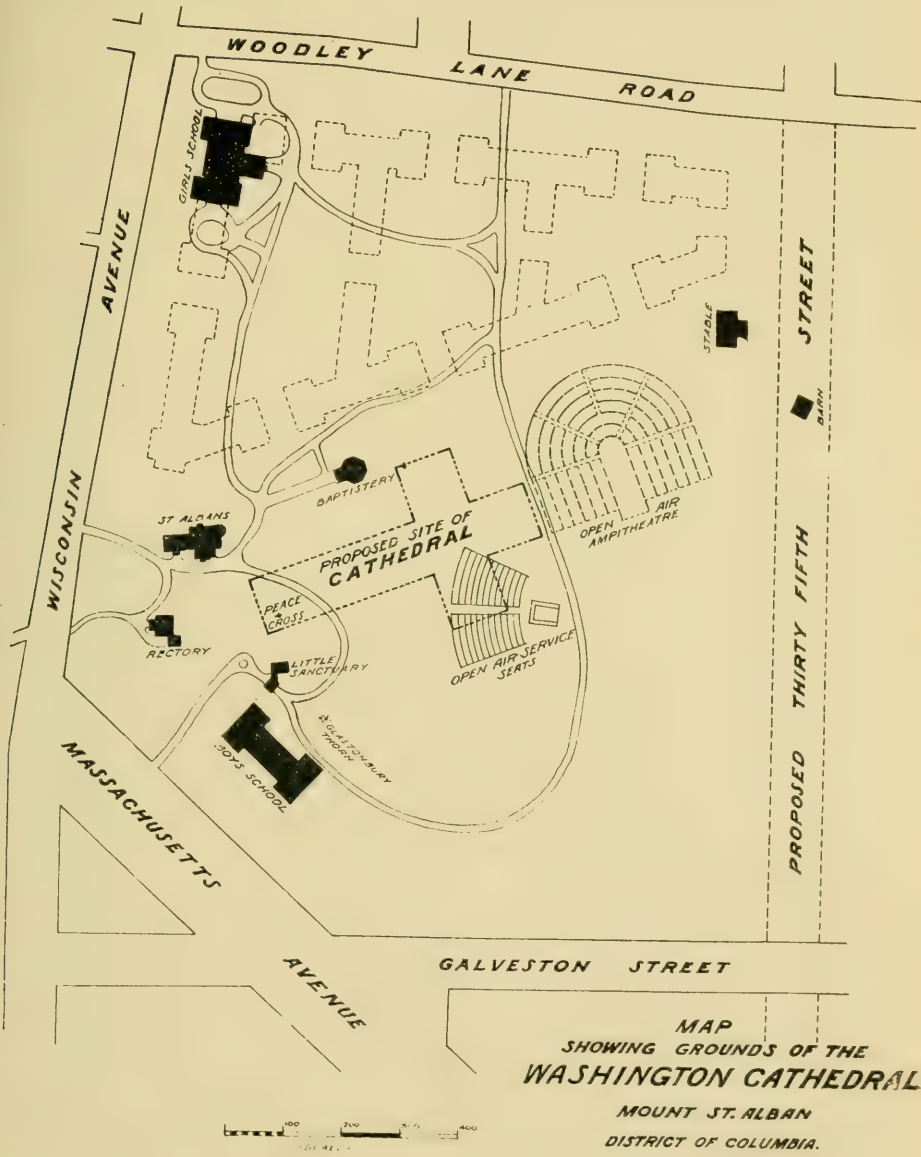
South of the west front of the Cathedral is the Little Sanctuary, containing the Jerusalem Altar, the Glastonbury Cathedra, the Hilda stone, the Iona stone, and other objects of interest. Through the archway of the Little Sanctuary is seen the Glastonbury Thorn, a shoot of the celebrated Holy Thorn of Glastonbury.

Beyond the All Hallows Gate of the Little Sanctuary is the Cathedral Choir School, facing the future cloister of the Cathedral.

North of the proposed Cathedral site stands the Baptistery, containing the beautiful white marble font, with its lining of stones from the River Jordan.

West of the Baptistery stands St. Alban's Parish Church, under whose chancel lies buried the Rt. Rev. Thomas John Claggett, the first bishop consecrated on American soil. The tombstones of the Bishop and his wife, with the epitaph written by Francis Scott Key, stand in a wall of the church.

The Cathedral School for Girls, donated by Mrs. Phœbe Hearst, stands in the northwest corner of the Close, the first building of the series which are to form three great quads, as indicated on plan.





THE LITTLE SANCTUARY.

The Little Sanctuary.



CHURCH OF ST. LAWRENCE.
Bradford-on-Avon.

THE little Saxon Church of St. Lawrence has a special interest in connection with the Little Sanctuary because the dimensions of both are almost identical, 25 ft. by 16 ft. It was built A. D. 692, by Aldhelm, first bishop of Sherborne, and the friend of Boniface, the Apostle to Germany. It is probably the only perfect specimen of the "Primitive Romanesque" style of architecture remaining in all Europe.

A Chapel has been erected on the Cathedral site, at the All Hallow's Gate of the future Cathedral, facing Massachusetts Avenue on the south. This Little Sanctuary where Communion Services, Quiet Hours and Retreats may be held, has been given by the children of the late Mrs. Percy R. Pyne in remembrance of her interest in the Cathedral of Washington. The Architect was Edward Lansing Satterlee.

As one enters the Little Sanctuary the first object of interest is the stone from the historic Iona Cathedral, with the last words of its founder, Columba, inscribed thereon: "They who seek the Lord shall want no manner of thing that is good."

This stone has been inserted in the wall at the entrance.

At the eastern end of the Sanctuary and facing the entrance is the Jerusalem Altar, the stones for which were taken from the quarries of Solomon in the Holy City of Jerusalem.

Iona Stone.



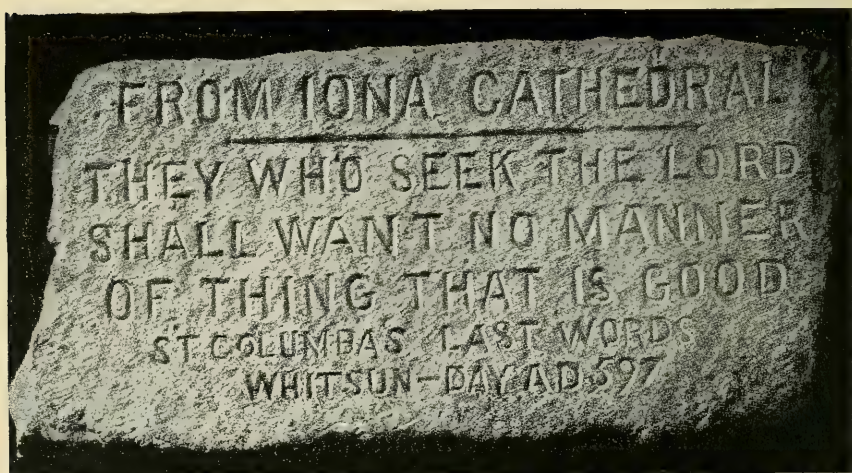
IONA CATHEDRAL.

Iona Cathedral was founded by Columba A. D. 565. The Island of Iona was given to Columba to be used for religious purposes, and there he also founded a monastery, to which the whole of northern Scotland and the isles surrounding it owe their first knowledge of Christianity. Here were trained some of the greatest men in the early history of the English Church. The Kings of Scotland were for many generations crowned by Columba and his successors at Iona on the stone which now forms part of the English coronation chair, and when they died they were buried in that holy isle.

In the autumn of 1903, an unexpected and most interesting gift came to the Cathedral at Washington, from Scotland. It was from the Lord Bishop of Argyle and the Isles, through the curator of the Island

of Iona, the Rev. John Skrine, and was brought to this country by Miss Susan F. Grant. It is a stone from the choir of the ancient Iona Cathedral, and comes to us, thus, as a link between the early British Church, which was planted here in the far West, either in Apostolic or post-Apostolic days, the Church of Restitutus, Eborius and Adelphius, those Bishops who were present at the Council of Arles in A. D. 314, the Church of St. Columba and Aidan, of St. Cuthbert and the Venerable Bede, of Scotland and Northern Britain.

The last words of St. Columba have been cut upon this stone, and when we reflect that he died in 597, it will be seen that this stone, at the side of the principal doorway of the Cathedral of Washington, will stand as a memorial, which carries us back through more than two-thirds of the Christian era.



On the west wall of the Little Sanctuary is the following inscription:



This Altar



HEWN FROM THE ROCKS, OUTSIDE THE WALLS OF JERUSALEM
FROM WHICH THE STONES OF THE TEMPLE WERE QUARRIED

NOT FAR FROM

“ THE PLACE WHICH IS CALLED CALVARY ”

“ WITHOUT THE GATE ”

“ NIGH UNTO THE CITY ”

WHERE CHRIST WAS CRUCIFIED

AND BURIED, FOR

“ IN THE PLACE WHERE HE WAS CRUCIFIED THERE WAS A GARDEN

AND IN THE GARDEN A NEW SEPULCHRE ”

“ AND THE SEPULCHRE WAS NIGH AT HAND, ”

FROM WHICH ALSO HE ROSE AGAIN

FROM THE DEAD

HAS BEEN GIVEN TO

THE CATHEDRAL OF SS. PETER AND PAUL

IN WASHINGTON BY THE FOLLOWING DIOCESES,

MISSIONARY JURISDICTIONS AND CONGREGATIONS :

Alaska,	Long Island,	Rhode Island,
Albany,	Los Angeles,	Sacramento,
Arizona,	Louisiana,	South Carolina,
Arkansas,	Maine,	South Dakota,
Asheville,	Maryland,	Southern Florida,
Boise,	Massachusetts,	Southern Ohio,
California,	Michigan,	Springfield,
Central Pennsylvania,	Michigan City,	Tennessee,
Chicago,	Minnesota,	Texas,
Colorado,	Missouri,	Virginia,
Connecticut,	Newark,	West Virginia,
Dallas,	Nebraska,	Washington,
Delaware,	New Hampshire,	Western New York,
Duluth,	New Jersey,	Western Massachusetts,
Easton,	New Mexico,	Western Michigan,
East Carolina,	New York,	Western Texas,
Florida,	North Dakota,	Kyoto,
Fond du Lac,	North Carolina,	Philippine Islands,
Georgia,	Oklahoma and	Shaanghai,
Indiana,	Indian Territory,	Tokio,
Iowa,	Oregon,	St. Paul's, Rome,
Kansas,	Pennsylvania,	Mexico,
Kentucky,	Pittsburg,	Ohio.
Lexington,	Quincy,	

The Jerusalem Altar.



THE STONES LEAVING JERUSALEM.

THE first stone of the Cathedral in the Capital of our country is appropriately the altar or communion table around which Christ's own people may now, and through all coming generations, gather for communion with Him, their reigning King and ever-living Priest in heaven.

Thus, before a single stone of the material edifice is laid, or any definite thought is bestowed upon its architectural style, its simple altar will stand as a witness for Christ and Christ's own ideal of Christian brotherhood ; as a witness for the only service of public worship which Christ Himself ordained, and for the pure liturgical prayers of the primitive Church, and around this altar the coming Cathedral, in God's good time, will shape itself. This altar was consecrated Ascension Day, 1902, and is the united gift of nearly all of the Dioceses and Missionary Jurisdictions of the Church. The stones themselves of which the altar is made come not only from the Holy Land but from the Holy City of Jerusalem. The stones have been hewn from the lime stone rock of the "Quarries of Solomon," the entrance to which is just without the Dasmascus Gate. (See illustration of stones.)

The altar is twelve feet long, four feet high and three feet broad. It is severe in its perfect simplicity, without any sculptured ornamentation or carving whatever. On its four sides are inscribed, in New Testament words, the record of those great events in the life of Him, to whom every knee shall bow of things in heaven and things in earth—the Crucifixion, Burial, Resurrection and Ascension of our Lord and Saviour Jesus Christ.

The Jerusalem Altar.



INSCRIPTION ON THE ALTAR.

The Front.

“Whoso Eateth My Flesh and Drinketh My Blood Hath Eternal Life, and I Will Raise Him Up at the Last Day.”

✠ Now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death by man came also the resurrection of the dead. For as in Adam all die even so in Christ shall all be made alive. ✠

✠ Seeing, then, that we have a great high priest that is passed unto the heavens, Jesus the Son of God, let us hold fast our profession ✠ Wherefore He is able also to save them to the uttermost that come unto God by Him seeing. ✠ He ever liveth to make intercession for them. ✠

The North End

Now in the place where He was crucified, there was a Garden, and in the Garden a new Sepulchre wherein was never man yet laid, there laid they Jesus, therefore, because of the Jews' Preparation Day. For the Sepulchre was nigh at hand.

The South End

And when they were come to the place which is called Calvary, there they crucified Him and the malefactors, one on the right hand and the other on the left, then said Jesus, Father forgive them for they know not what they do. ✠ And Pilate wrote a title and put it on the cross, and the writing was : Jesus of Nazareth, the King of the Jews.

The East Side

✠ I am He that liveth and was dead, and behold I am alive for evermore. Amen. ✠

✠ Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God ; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone ; in whom all the building fitly framed together groweth into ✠ an holy temple in the Lord. ✠

And He took bread and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him ; and He vanished out of their sight ✠ And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together ✠ Saying the Lord is risen indeed and hath appeared to Simon. And they told Him what things were done in the way, and how ✠ He was known to them in breaking of bread.

✠ To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. Unto you, therefore, which believe, he is precious, but unto them which be disobedient, the stone which the builders disallowed the same is made ✠ The Head of the Corner. ✠

On the south side of the Altar has been placed the Book of Remembrance, containing the names of those who have given toward the Cathedral. Over the opening containing this book is placed the Hilda Stone, which was the keystone of an arch in the Ancient Abbey of St. Hilda at Whitby.

The Hilda Stone.



WHITBY ABBEY, FOUNDED A. D. 658.

Whitby Abbey was founded by Hilda, a grand-niece of King Edwin. It stood and the ruins still remain upon the summit of the great Yorkshire cliffs. Hilda is celebrated for having established the first school for girls in England. The greatest title to fame which the Abbey possesses is the name of Caedmon, the Father of English poetry, who was a herdsman of the Abbey, but like Amos of old he became a prophet to the men of his day.

On the south side of the chancel in the Little Sanctuary has been placed the Book of Remembrance in a stone prepared for it. This Book of Remembrance contains the names of all those who thus far have given toward the Cathedral Fund, and who are the Washington Cathedral Builders. Of especial interest is the "Hilda Stone," which is placed over the opening containing the Book. The stone, which was the Keystone of an arch in the ancient Abbey of St. Hilda at Whitby in England, bears the following inscription:

HILDA STONE
FROM
WHITBY ABBEY, ENGLAND
PRESENTED TO
THE WASHINGTON CATHEDRAL
BY
SIR CHARLES STRICKLAND
THROUGH
REV. A. P. LOXLEY
A. D. 1900.

On the north side of the Chancel is the Cathedra.

The Glastonbury Cathedra.

THIS Cathedra, made from the stones of Glastonbury Abbey, carries us to the beginning of Christianity in the British Isles.

There is a traditional story that the Church of Glastonbury was founded by Joseph of Arimathea. No one else has been claimed as the founder of this Church, and in any case its origin goes back to the first Christian missionaries.

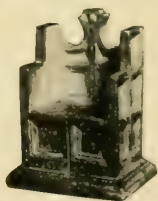
Mr. Stanley Austin, the donor of these historic stones, requested that they should be formed into a Bishop's chair and remain a witness to the continuity of the Church. The stones themselves have the characteristic carving of Glastonbury, and have been taken from that part of the ruins which were erected about the late Norman period of English architecture, that is in the twelfth century. These stones form the lower part of the chair, the seat or cathedra proper; and the two pillars that rise from the arms on either side, forming thus two pedestals; the inscription on the panel forming the back of the chair most appropriately sets forth the terms of the Chicago-Lambeth Quadrilateral, the basis which our Church has proposed for Christian Unity, "Holy Scripture and Apostolic Creed, Holy Sacrament and Apostolic Order." Above the old Glastonbury pillars on each side of the chair rises a Bishop's pastoral staff, and in the center above the panel, the Bishop's mitre. The panel immediately above the seat of the chair bears silent witness to the continuity of the Church in the inscription of the names of twenty-one Bishops who are historical landmarks, and beginning with the names of Eborius, Bishop of York; Restitutus, Bishop of London, and Adelfius, Bishop of Carleon-on-Usk, three British Bishops who attended the Council of Arles in Gaul, A. D. 314.

The cathedra has the following inscription:

THIS GLASTONBURY CATHEDRA
IS RAISED AS A WITNESS TO THE CONTINUITY OF
THE ANGLICAN CHURCH
AND PRESENTED ON
ASCENSION DAY, 1901
THESE STONES FROM THE ANCIENT BRITISH
ABBAY OF SS. PETER AND PAUL
ARE GIVEN
BY THE CHURCHMEN OF GLASTONBURY
TO THE CHURCHMEN IN AMERICA
FOR THE CATHEDRAL
OF SS. PETER AND PAUL
WASHINGTON, D. C.



THE GLASTONBURY CATHEDRA.



CHAIR OF ST. AUGUSTINE
A. D. 597.

A Service in the Little Sanctuary.

A SHORT service of intercession for God's blessing on the work of the Washington Cathedral was held in the Little Sanctuary by the Archbishop of Canterbury and the Bishop of Washington, assisted by their chaplains, just previous to the Christian Unity Service on September 25, 1904. The Archbishop prayed that by means of the Apostolic ministry, of which the Glastonbury Cathedra is the emblem and witness, the unity of Christendom might be hastened.

Archbishop's Prayer for Christian Unity.

O Righteous Father, we glorify Thee for the godly unity and concord of all those who are knit together in communion and fellowship, within our branch of Thy Holy Catholic Church. We thank Thee for the continuity of their Apostolic Ministry of grace and truth, of which this Cathedra is an emblem and witness. Keep, we beseech Thee, all Christians through Thine own Name, that they may be one even as Thou art one; and grant that all men everywhere may know Thee, the only true God, and Jesus Christ whom Thou hast sent. Hear us for the worthiness of the same Thy Son, Jesus Christ our Lord. Amen.

The Archbishop then consecrated the beautiful old altar cross, which had recently been given to the Cathedral, praying that it might be a ceaseless reminder to all who should enter the Sanctuary of Christ's crucifixion, of the fellowship of His sufferings and of the power of His resurrection.

Prayer of Consecration.

O Father of Mercies and God of Love, whose only begotten Son was lifted up that He might draw all men unto Him; may this Altar Cross be a ceaseless reminder to all who shall enter this Sanctuary of Christ crucified, of the fellowship of His sufferings, and of the power of His resurrection. Especially do we ask Thy blessing on all those who shall receive here the blessed Sacrament of the body and blood of Christ; through Him who loved us and gave Himself for us, the same Jesus Christ our Lord. Amen.



THE BOX-TREES OF
PRESIDENT JEFFERSON

THE CATHEDRAL BAPTISTERY.

Cathedral Font and Baptistry.

THE Baptistry is situated near the centre of the Cathedral grounds and in what will be the angle formed by the north wall of the nave and the north transept of the future Cathedral. This building is about fifty feet in diameter and has been erected as a temporary structure, so that the Font may be used as occasion requires, and also to protect this beautiful and costly work of art from injury.

The Font is made of pure white Carrara marble. It is octagonal in shape, fifteen feet in diameter, and raised on three steps. In the interior there are stone steps for descending into the water when the Font is used for immersion.

In the centre of the Font stands the figure of the risen Christ, with upraised hand, giving the great command recorded in the last chapter of St. Matthew's Gospel, "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son and of the Holy Ghost." While in his left arm he holds a little child, symbolising the command that he gave to St. Peter, after His resurrection, "Feed my Lambs," showing that He is still the Good Shepherd, Jesus Christ, the same yesterday, to-day and forever. In His hands and side are the wounds made when He was upon the Cross.

There is no halo about the head, because the figure tells its own story, showing that it is our risen Lord, who was crucified and now is alive forevermore. This figure of Christ stands on a rock, out of which the waters of baptism flow, thus symbolising the *living* water, so continuously emphasised by the Primitive Church. The interior of the Font is lined with stones gathered from the River Jordan.

The principal events of Christ's life, especially those recorded in the Apostles' Creed are sculptured on the eight exterior panels of the Font, as follows: The Birth of Christ, the Baptism of Christ, the Calling of the Apostles, the Crucifixion, the Resurrection, and the Ascension of Christ, the Day of Pentecost and the Coming of Christ to ransom His own at the Judgment Day. At the corner of the octagon stand the following Apostolic figures—St. Peter, St. Paul, St. John, Joseph of Arimathea, St. James, of Jerusalem, St. Mark, St. Matthew and St. Luke. All the writers of the New Testament are here represented, except St. Jude. His place is taken by Joseph of Arimathea, who gave his new hewn sepulchre for the entombment of our blessed Lord. The figure of Joseph of Arimathea thus connects, through the burial of Christ, the Crucifixion and Resurrection.

Few, if any, baptismal Fonts large enough for immersion have been built since the rise of Christian Art, and this Font stands as a witness to the right of every Christian to have the Sacrament administered either by immersion or pouring, as provided by the Book of Common Prayer.

The Jordan Font.



A large Brass Tablet will be placed on the wall of the Baptistry in memory of those by whom the statue of the Risen Christ, the different *bas reliefs*, and the Apostolic figures were given. Also the names of those who gave the Jordan stones and other parts of the Cathedral Font, the majority of whom were baptised or brought to confirmation by the First Bishop of Washington.



The Font in St. Martin's Church at Canterbury, A. D. 597

The designs for the Font were prepared by Mr. Wm. Ordway Partridge, the sculptor, who gained his inspiration from studying in the Holy Land itself, rather than from mediæval ideals.

The Baptistry itself was designed by T. Henry Randall.



PANEL OF THE RESURRECTION.

The Jordan Stones.



In June, A. D. 1903, a cavarán, bearing a new kind of burden, different from that ever witnessed before in the Holy Land, might have been seen wending its way over the road from Jericho to Joppa. These stones were transported in July, 1903, from the bed of the River Jordan, to the ship that was to carry them to far-off America to hallow the baptismal font of the great Cathedral at Washington.

The photograph which accompanies this article holds up before us the scene at the River Jordan itself, where the natives clothed in Oriental garb are gathering these stones at the Jordan's bank.

Many are the associations which the name of the River Jordan has with God's people in Gospel days, but of course most hallowed of all remembrances, is the baptism of our Blessed Lord himself. In the distance is seen Quasantana, the Mount of the Temptation.

Nor can it be otherwise than an inspiring thought, with those who, in coming days and centuries, shall be baptised in this Cathedral Font, that they stood upon the stones of the River Jordan, when, in fulfillment of the great commission of the Risen Christ to His Apostles, they were made members of Christ, the children of God, and inheritors of the Kingdom of Heaven.

The Washington Cathedral Choir School.



FROM THE ARCHITECT'S DESIGNS.

BY the will of the late Mrs. Harriet Lane Johnstone, the sum of \$300,000 was bequeathed to the Cathedral Foundation for the building and endowment of a Choir School. The gift is a memorable one, not only for its generosity, but as evincing the deep appreciation of the giver of the importance of the Cathedral as a witness for Christ in the Capital of the country.

By the terms of the will not more than one-half of this bequest is to be expended in the erection of the memorial building, the remainder is to be used for the education and maintenance of the boys who compose the choir of the Cathedral of Washington.

As the Cathedral is to be Gothic in architecture, so the School will be of a similar style. Messrs. York & Sawyer, of New York, have been chosen as the architects of the School building.

The School will be situated close to Massachusetts Avenue, on the slope of the hill. The west end of the School is so situated that it will ultimately be connected by a Gothic arcade with the west front of the Cathedral. The entire length of the building is 187 feet, and standing at right angles to the Little Sanctuary, it will form the south-west corner of the future Cathedral Cloister.

The School will be situated close to Massachusetts Avenue, on the Indiana limestone.

The interior arrangements of the School will be as perfect as they can be made.

The lower principal floor is occupied in one wing by the music room and dining room, while in the other is situated the large school room. In the centre of the building there is the library, a common room for the boys and the office. The whole of each wing of the building in the second story is used as a dormitory for the boys, each one of whom will have a cubicle to himself, and each dormitory will have a master room connecting.

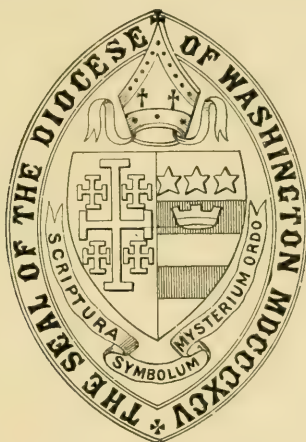
In the third story will be other masters' rooms, the infirmary, the guest rooms and the servants' rooms, which are reached by a separate stairway.

The School is equipped to accommodate forty boarders. In addition to this, there will be room for day scholars.

The Choir School will aim not only for the highest standard of excellence in Church music, but also to offer the best possible educational advantages of a preparatory school for college.

It is expected that the School will be completed and opened in October, 1906.

The Diocesan Coat of Arms.

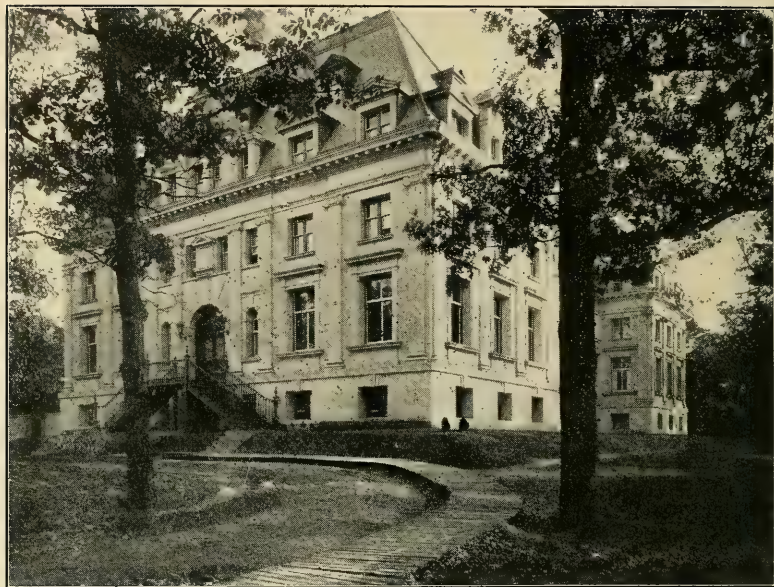


ON the dexter side of the shield appears the Jerusalem Cross signifying that our Church traces her origin in lineal descent not to Rome or Constantinople, but to Jerusalem itself. It expresses the idea that while she claims to be only one branch of Christ's Church, she is a true branch, and a true witness in the twentieth century of what the whole Catholic and Apostolic Church was in primitive days. The left side of the shield is blazoned with the coat of arms of Gen. Washington. He was a devout churchman, but held from deep conviction the necessity of separation of Church and State. The arms of the Father of His Country are therefore incorporated into those of the Diocese of Washington as a witness of the principle that the only connection between Church and State is each individual man, who is at once a citizen of the Commonwealth and a citizen of the Kingdom of Heaven.

The motto of the Diocese of Washington sets forth the four Latin words:

Scriptura, Symbolum, Mysterium, Ordo,

Scripture, Creed, Sacraments and Holy Orders—the Anglican basis for the union of Christendom by the Lambeth Conference in the last century.



THE NATIONAL CATHEDRAL SCHOOL FOR GIRLS
On the Phœbe A. Hearst Foundation.

THE corner-stone of the National Cathedral School, founded by Mrs. Phœbe A. Hearst, was laid by the Bishops of Washington and Maryland on Ascension Day, 1899. In the following year the building was completed and the school was opened on October 1, 1900.

The religious instruction is under the care of the Bishop of Washington. The principals of the school are Miss Lois A. Bangs and Miss Mary B. Whiton.

The foundation upon which the curriculum rests is love of "Christ and His Children," and the purpose to prove that under God's leading all the triumphs of the new education may be laid at His feet and a Church School put in the front rank of those schools which are leading educational thought in this country.

Form of Devise.

I, ——, do give, devise and bequeath unto the Protestant Episcopal Cathedral Foundation of the District of Columbia (here follows a description of the devise), unto the said body corporate, its successors and assigns forever.

NOTE.—If the devise is of real estate it should be signed by the testator in the presence of three witnesses, and they should all sign in his presence and in the presence of each other.

Subscriptions of money may be sent by draft or postal order to Rt. Rev. Henry Y. Satterlee, Bishop of Washington.

The Cathedral Organization.

The Constitutions and Statutes were adopted December 5, 1894. In these it is provided that while the management of the real estate and principal funds remain with the Corporate Trustees, the income of the Foundation and the care and direction of the mission work, institutions, buildings and organizations shall be under two Chapters, called respectively the Larger and the Smaller Chapter. The Larger Chapter consists of the Bishop, the Dean and other members of the Smaller Chapter, the Standing Committee of the Diocese, *ex-officio*, the Archdeacons of the Diocese, *ex-officio*, the Treasurer of the Diocese, *ex-officio*, the Board of Trustees, *ex-officio*, the honorary Canons, some of whom are clergymen and others laymen from the Diocese of Washington and other dioceses.

The Smaller Chapter consists of the Bishop, Dean, Canon Missioner, Canon Chancellor, Canon Precentor, and two other Canons.

The Larger Chapter.

THE BISHOP, THE RT. REV. H. V. SATTERLEE, D. D.
THE DEAN.
CANON MISSIONER.
CANON CHANCELLOR.
CANON PRECENTOR, REV. G. C. BRATENAHL.

The Archdeacons:

REV. R. P. WILLIAMS,
REV. C. I. LAROCHE,
REV. G. C. GRAHAM.

The Standing Committee of the Diocese.

REV. R. H. MCKIM, D. D.,
REV. ALFRED HARDING, D. D.
REV. THOMAS J. PACKARD, D. D.
REV. R. P. WILLIAMS,
MR. CHARLES H. STANLEY,
MR. J. H. GORDON,
MR. MELVILLE CHURCH.

The Treasurer of the Diocese.

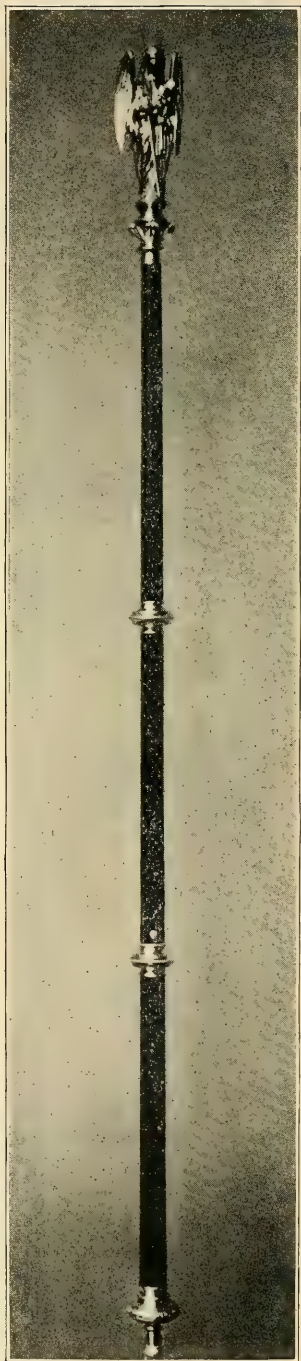
MR. W. H. SINGLETON.

Board of Cathedral Trustees.

(See page 49.)

MINOR CANON, REV. J. B. CRAIGHILL.

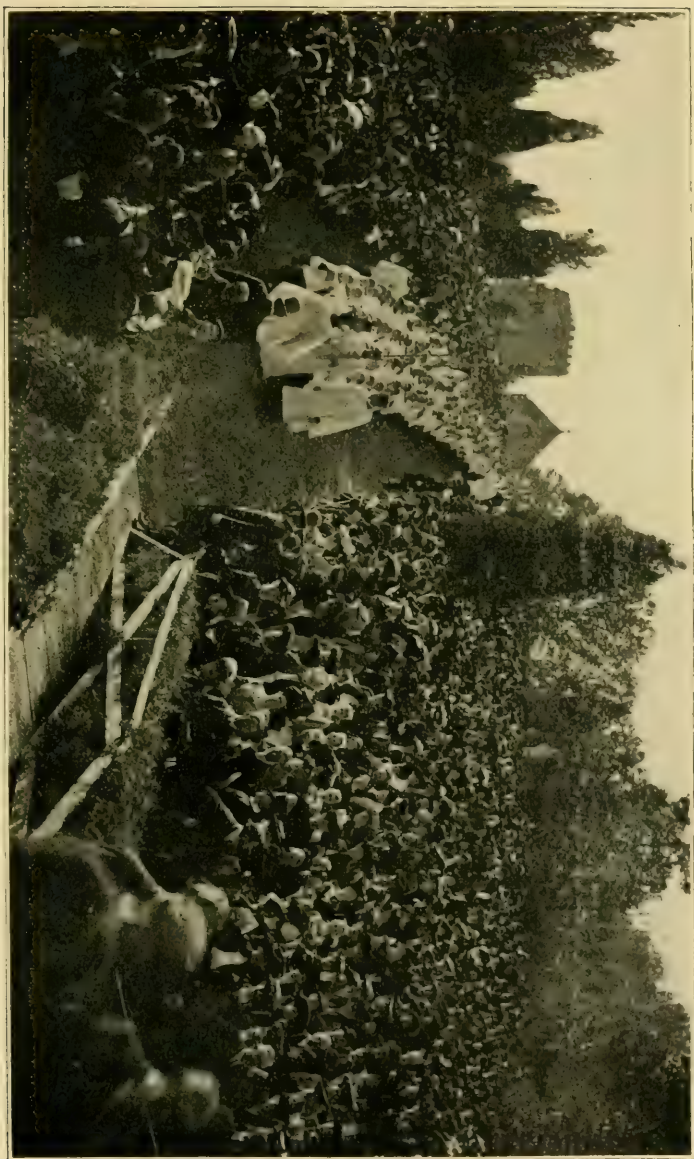
The Mace.



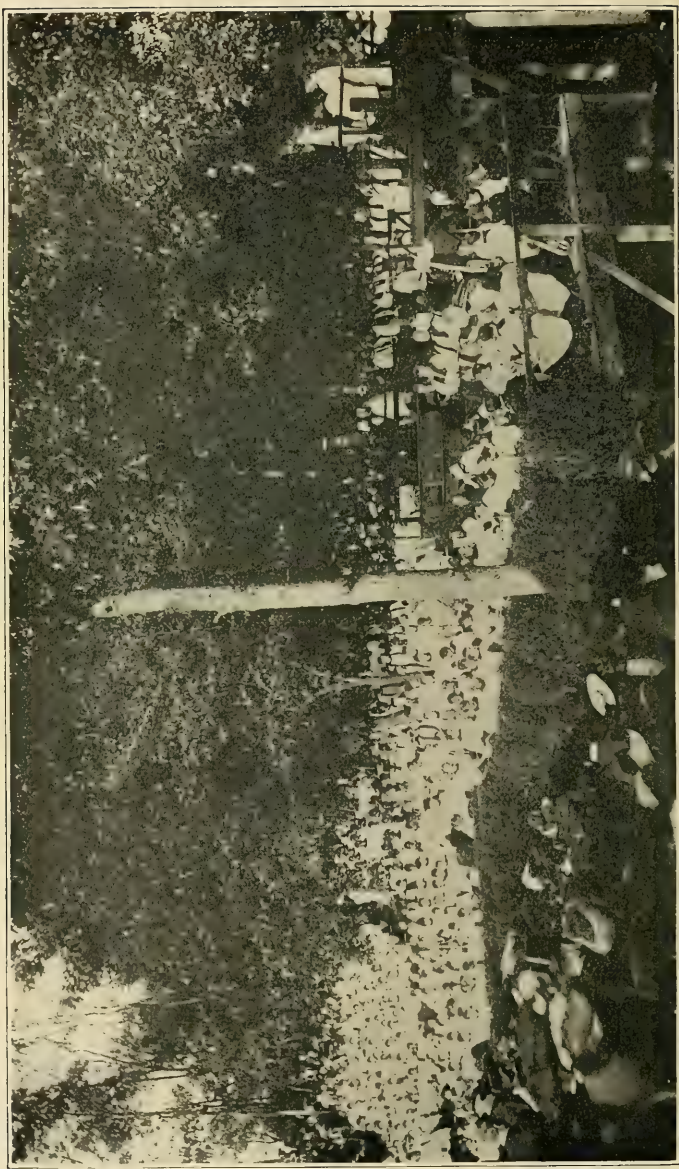
The Cathedral of St. Peter and St. Paul has received a beautiful silver and ebony mace from Mr. Fitzhugh Whitehouse in memory of his revered father, Bishop Whitehouse, who was the founder of the cathedral system in the American Church. The handle of the mace is of solid ebony, with silver embossed rings. At the top is a beautiful moulded silver figure of an angel, holding in one hand the sword of St. Paul and in the other the key of St. Peter, as emblems of the two apostles from whom the Cathedral bears its ancient name. This mace, when the time comes, will be consigned to the care of the Cathedral Chapter and used on occasions of public services when the Bishop is present.

One of these great services was held on Sunday, October 25, in the open air (see cut on opposite page.) The ravine in which the services were held affords standing room for twenty-five thousand people, and on this occasion fully seventeen thousand people were present. The occasion was the Pan-American Conference of Bishops and the fifth anniversary of the erection of the Peace Cross, when President McKinley spoke. At this service President Roosevelt was the speaker.

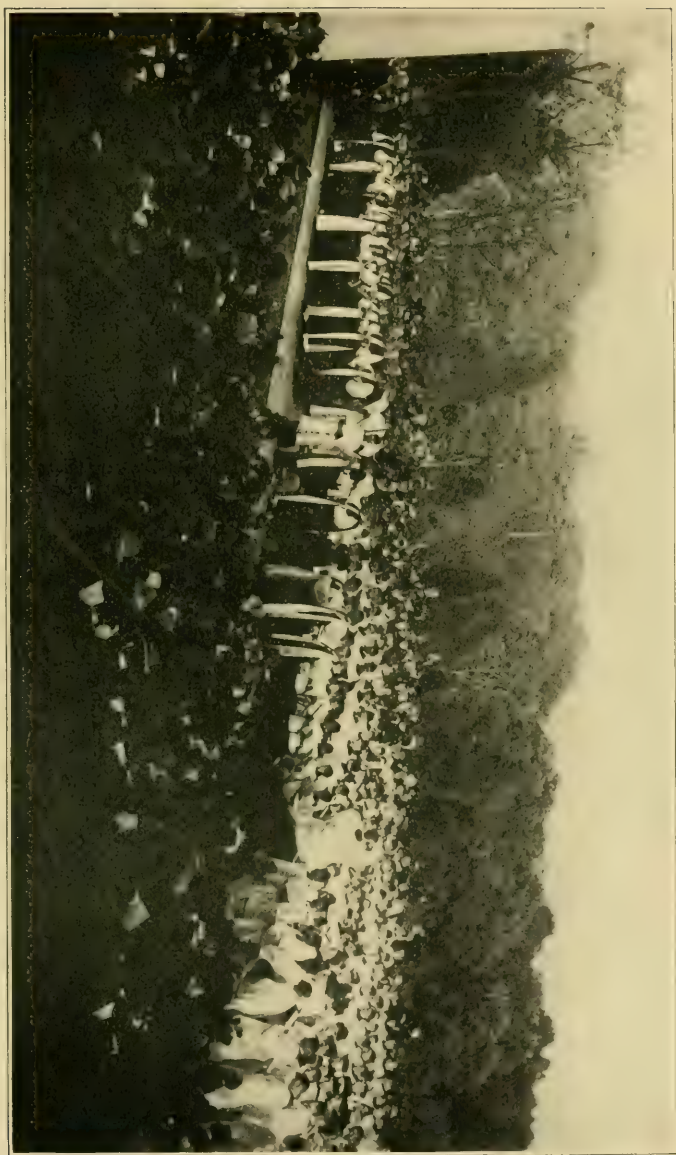
On the platform were the President, an Archbishop and forty-six bishops. In front of the platform was the Marine Band and to the right a choir of four hundred men and boys. The clergy of the city were still farther to the right. Not far away, toward the Peace Cross, some of the people not being able to get nearer to the platform than its base. The service was profoundly impressive.



THE PROCESSION OF CHOIRS, CLERGY AND BISHOPS, OCTOBER 25, 1903.



SERVICE OF THE PAN-AMERICAN CONFERENCE OF BISHOPS, OCTOBER 25, 1903; ADDRESS BY PRESIDENT ROOSEVELT.



SERVICE AT UNVEILING OF PEACE CROSS OCTOBER 23, 1898; ADDRESS BY PRESIDENT MCKINLEY.

The Sinai Cross.

On Easter Monday (April 24, 1905) the Sinai Cross was consecrated by the Bishop of Washington in his private chapel.

The Sinai Cross is to be used as a Processional Cross, and is a gift to the Cathedral of SS. Peter and Paul by Mrs. Henry Carrington Bolton, in memory of her husband, who was for many years a devoted Churchman of the diocese of Washington.

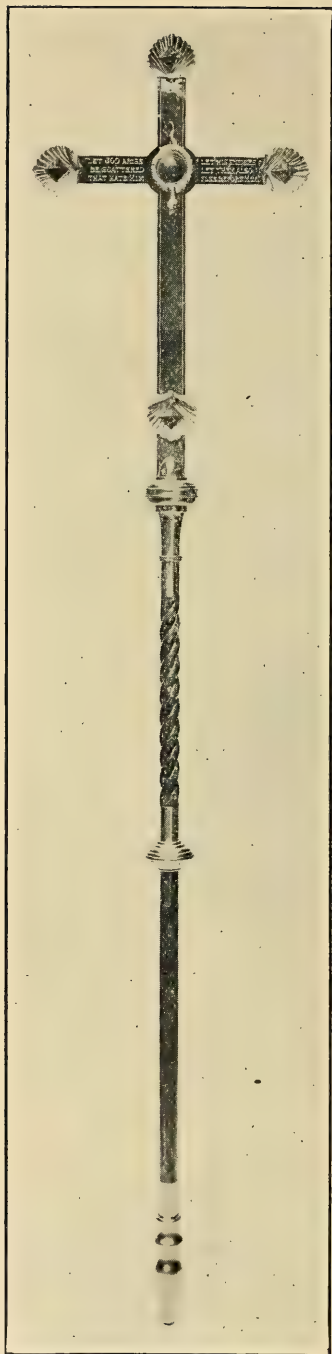
The Cross is of brass and set with highly polished stones of a deep-red color, which Dr. Bolton brought with him from Mt. Sinai on his last visit to the Holy Land.

The arms of the Cross terminate in Scallop Shells, which are distinctly the pilgrim's emblem, emphasizing the fact that our Christian life is a pilgrimage. A Scallop Shell has been used from the earliest days for the pouring of water on the head of the candidate in Holy Baptism. The Scallop Shell is also the pilgrim's drinking cup, symbolizing the living water which Christ gives us to drink.

On the front of the Cross is affixed a dead serpent, reminding us of the serpent which Moses "lifted up" in the wilderness and typifying the "lifting up" of the Son of Man—but a dead serpent, symbolizing Christ's victory over sin won on the Cross.

On the face of the Cross is inscribed these words: "Let God arise and let His enemies be scattered: let them also that hate Him flee before Him." (Psalm LXVIII, 1). These words were used by Moses each morning during the pilgrimage of the Children of Israel in the wilderness as the Ark set forward, led by the cloud of the Lord (Numbers X, 35).

The Cross is to be used at all Cathedral services, beginning with the Open-Air Services this summer.





THE CHRISTIAN UNITY SERVICE, SEPT. 25, A. D. 1904,—PROCESSION OF CHOIR AND CLERGY.

Christian Unity Service.

THE most notable service thus far in the history of the Washington Cathedral was that held in the interest of Christian Unity on the afternoon of Sunday, September 25, 1904. The Archbishop of Canterbury—the first of the long line of distinguished primates of England who has ever visited America—gave the services of the day their crowning touch, when he offered the multitude before him a salutation from the Church of England, and in simple Anglo-Saxon words pictured to the upturned faces before him the vision of the future Cathedral. He expressed the hope that a splendid structure would soon be realized, and that it would become a radiant centre of moral and spiritual influences emanating from the heart of political America.

At the appointed hour the procession toward the platform began, headed by the Master of Ceremonies, Rev. Alfred Harding, D. D. The scene was very impressive when the Archbishop, in the brilliant red vestments of the primate of England, and preceded by his crucifer, passed over the hill. The combined vested choirs of Washington, led by the full Marine Band, also in vestments, headed the procession. The clergy of Washington and neighboring cities followed close behind, and after them came the Bishops. These were: The Rt. Rev. Wm. Paret, D. D., Bishop of Maryland; the Rt. Rev. C. C. Penick, D. D., of West Virginia; the Rt. Rev. J. B. Funsten, D. D., Bishop of Boise; the Rt. Rev. C. C. Grafton, D. D., Bishop of Fond du Lac; the Rt. Rev. W. F. Adams, D. D., Bishop of Easton; the Rt. Rev. S. D. Ferguson, D. D., Bishop of Cape Palmas, Africa; the Rt. Rev. C. K. Nelson, D. D., Bishop of Georgia; the Rt. Rev. C. H. Brent, D. D., Bishop of the Philippine Islands; and in the rear the Rt. Rev. Wm. C. Doane, D. D., Bishop of Albany, and the Rt. Rev. Henry Y. Satterlee, Bishop of Washington, who immediately preceded the Archbishop and his attending chaplains.

Arriving at the platform, which is situated in a ravine in the form of a vast amphitheatre, with a beautiful background of cedars and other foliage, the procession was awaited by the Chief Marshal, Gen. John M. Wilson, U. S. A., the members of the Cathedral Board and Secretary Hitchcock, Mr. J. Pierpont Morgan and other distinguished guests. The clergy of the various Christian bodies in the city had been invited to occupy seats on the platform and were present in a body, making it a Christian Unity Service in reality as well as in name. The sermon was preached by the Bishop of Albany. He made a strong plea that all Christians walk worthy of their calling; deprecated the continental idea of the Sabbath, and called attention to the increasing urgency for the protection of the home.

The Bishop of Washington presented the Primate in a few well-chosen words. The Archbishop's address was as follows:

"My Friends: I am called upon and privileged to give you on this great occasion—great, at all events, to me—what the paper in your hands calls a 'salutation.' I give it to you from a full heart, in the

CHRISTIAN UNITY SERVICE, SEPT. 25, 1964.—THE ARCHBISHOP AND OTHER BISHOPS IN PROCESSION.



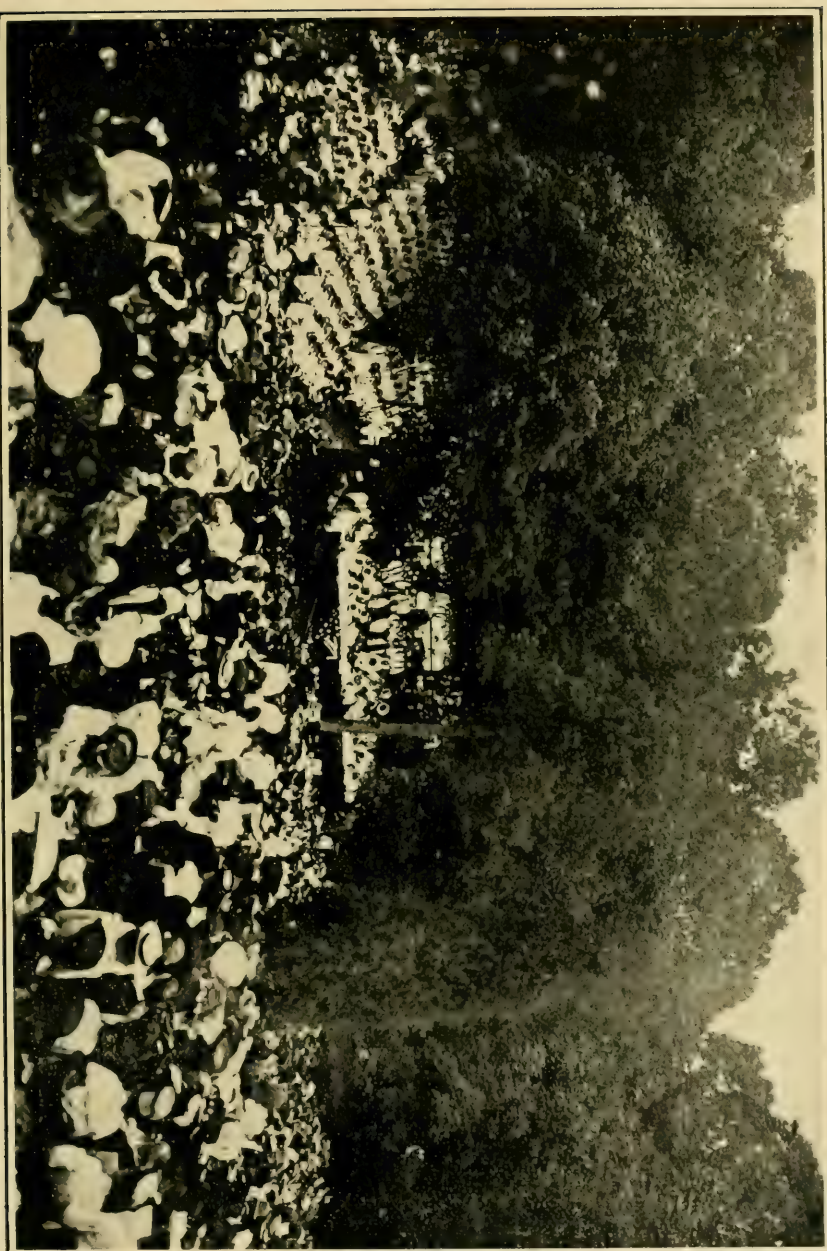
holy name of Him whom, amid all our differences, we serve, our living Lord and Saviour, Jesus Christ.

"It is not a little thing to me to be allowed in that name to greet you here—here at the very pivot and center of a national life, which for 130 years has had 'liberty' as its watchword, and for more than forty years has everywhere striven to make the word good. A vision rises before our eyes today whereunto this thing, with all that it implies, may grow. It has been given to us English-speaking folk, in the manifold development of our storied life, to realize in practice more fully than other men the true meaning of liberty—the liberty wherewith Christ hath made us free. Be it ours to recognize that such knowledge is in itself not a heritage only, but a splendid and sacred trust. The trust must be determinedly and daily used—used amid all the changes and chances of life to the glory of God and the immeasurable good of men. For that reason we want here, where the heart of your great nation throbs and sends its pulses through the whole, to keep raised overhead the banner of Him who has taught us these things, our Master, Jesus Christ. The principles He set forth are ours because they are His. He taught us that a man's life consisteth not in the abundance of the things which he possessed. He taught us that society exists for the sake of the men and women who constitute society. He taught us that surrender even of individual rights for the sake of Christ is nobler than defense of privilege.

We must be here to work,
And men who work can only work for men,
And, not to work in vain, must comprehend
Humanity, and so work humanely,
And raise men's bodies still by raising souls.

"These are ideals, but they are Christ's ideals, and therefore they can come true. We mean, please God, that they shall. We from across the sea join hands with you in the endeavor to translate them into accomplished fact—fact, not fancy. What we are aiming at and striving after is a plain thing, the bettering of people's lives, to make men purer and men manlier, to uplift the weak and wayward and to trample under foot what is selfish and impure; to make certain that every one of Christ's children shall learn to know the greatness of his heritage, and shall have an ideal before him, an ennobling ideal of worship and of work. Christ charges us with that; we are trusted to work for Him among those for whom He died. No other period of Christendom can compare with ours in the possibilities which are set within our reach. No other part of Christendom, as I firmly believe, can do for the world what we on either side of the sea can do for it if we only will. God give us grace to answer to that inspiring call."

The exercises were planned with great foresight and much credit for the successful execution of the programme was due to committees from the Churchman's League and Brotherhood of St. Andrew. It is estimated that fully 35,000 persons were present.



THE CHRISTIAN UNITY SERVICE, SEPT. 25, A. D. 1904.

It was most fitting that the greatest service ever held in this country in behalf of Christian Unity should have taken place in the diocese of Washington, which has as its watchword the four fundamental principles of unity:

First—That the Old and New Testament contain all things necessary to salvation.

Second—That the Apostles' and Nicene Creeds are a sufficient statement of the Christian faith.

Third—That the two Sacraments of Baptism and the Lord's Supper should be administered with the words set forth by Christ, and with the elements ordained by Him.

Fourth—The historic episcopate locally adapted to the needs and conditions of the various Christian nations.

The Cathedral Work.

WHAT IT IS NOT.

Cathedral work, as such, ought not to be confused with parochial work, even as the office and work of a Bishop cannot be confused with that of a Parish Priest. The Cathedral structure itself is only a part, and not even the most essential part, of the Cathedral Foundation. The services of the Cathedral are an important factor in the Cathedral work, but they in themselves do not constitute the Cathedral work. The office of preaching belongs equally to the parochial as well as the Cathedral organisation.

WHAT IT IS.

We find the germ of the true Cathedral idea in the upper chamber at Jerusalem tenanted by the twelve apostles. The records of the undivided Church are an unbroken history of an episcopate living with and acting through its clergy. Archbishop Benson states that "No see in Europe was ever created without a chapter" or body of clergy working with and under the Bishop in the missionary, educational and charitable work of the diocese, no less than in the preaching and public services of the Cathedral structure itself. Although no single stone toward the building of the Washington Cathedral has been laid, the work of the Cathedral Foundation has been fully inaugurated. Seven chapels and mission stations under the direct control of the Bishop bespeak missionary enterprise in response to diocesan needs. The National Cathedral School for Girls and the Washington Cathedral Choir School mark the beginning of the educational work. The Open-Air Services, the Retreats and Quiet Days held in the Little Sanctuary of the Cathedral and the establishment of the St. Chrysostom Endowment Fund for the Canon Missionership are evidence to the response which the Cathedral Foundation is making in that Cathedral work which lies outside the Church's parochial life.

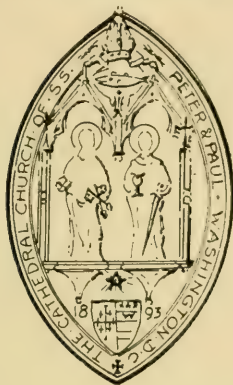


THE CHRISTIAN UNITY SERVICE, SEPT. 25, 1904. ARCHBISHOP OF CANTERBURY GIVING SALUTATION.



THE CHRISTIAN UNITY SERVICE, SEPT. 25, A. D. 1904.—THE RETURN.

The Cathedral Seal.

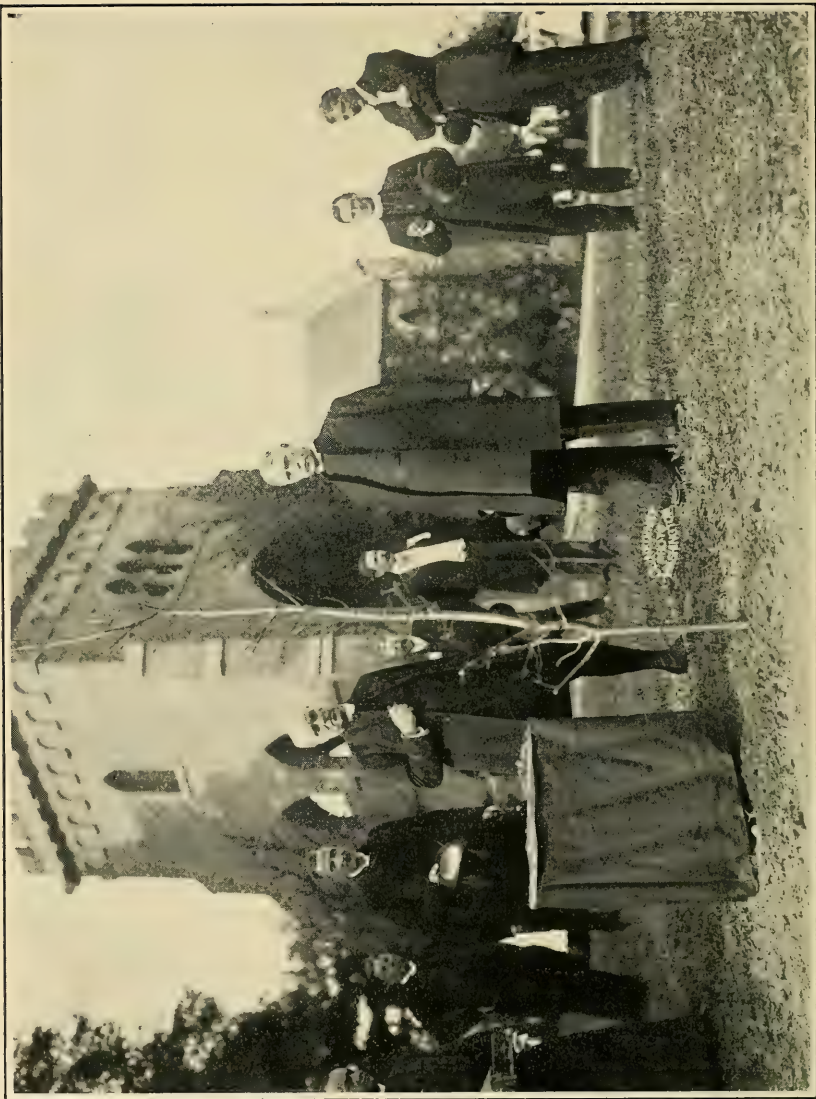


THE design we publish of the seal of the Cathedral of S. S. Peter and Paul, and which has substantially been adopted by the Trustees, is the work of Mr. John H. Buck, the head of the Ecclesiastical Department of the Gorham M'f'g. Co., New York, and one of the most expert heraldic scholars in this country.

Under the mitre, will be observed the Icthus, or fish, perhaps the earliest Christian symbol in the Primitive Church. The five letters of the Greek word for fish were, taken separately, the initials in Greek of the words, "Jesus Christ, Son of God, Saviour." In this way the fish became a symbol of our Lord, and was a kind of countersign between Christians of those early times, when they were under persecution. It was not much used by the Mediæval Church and is not used in modern times, and therefore becomes a valuable symbol for a branch of the Church representing primitive Christianity. The figures of the Apostles are accompanied by their traditional symbols. The Keys of St. Peter remind us that he opened the door of the Church to both Jews and Gentiles—See Acts II and X. The Sword of St. Paul is the emblem of the spirit of martyrdom, inspired in us by the Word of God, which is the sword of the Spirit. St. Peter has the Gospel of St. Mark, the earliest Gospel, written at the dictation of St. Peter. St. Paul has the Chalice and Paten, because, outside of the Gospels, St. Paul is the New Testament writer who has written most about the Holy Communion (see 1 Cor. X and XI) and about the Church and the Body of Christ (see 1 Cor. XII and Ephesians) and regarding Baptism (see Romans VI and Ephesians IV and many other passages).

The Epiphany Star underneath the figures of the Apostles, signifies the date of the incorporation of the Cathedral, the charter of which was signed on the Feast of the Epiphany. It also speaks of the Missionary character of the Cathedral work.

Beneath the star is the Coat of Arms of the Diocese of Washington. Thus the Cathedral seal will express in a wonderful way the four points of the Lambeth Chicago Quadrilateral, the Scriptures, the Creed, the Sacraments and the Ministry of the Church.



ARCHBISHOP OF CANTERBURY BISHOP OF WASHINGTON
PLANTING THE ARCHBISHOP'S OAK.

Chronology.

1791. Congress decides that the Federal City in the new Federal district shall be the Capital of the United States.
1801. Government of the United States removes to the City of Washington.
1845. St. John's School for Boys occupies Mt. Alban.
1855. St. Alban's Free Church built on Mt. Alban.
1866. Mt. St. Alban first suggested for the Cathedral of Washington.
1893. **Epiphany** (January 6th), charter for the Washington Cathedral Foundation granted by Congress.
1895. Diocese of Washington set off from Maryland.
1896. **Feast of the Annunciation**, consecration of the first Bishop of Washington.
1898. Cathedral land bought for \$245,000.
General Convention held in Washington.
Peace Cross raised to mark the foundation of the Cathedral of SS. Peter and Paul. President McKinley made an address. 7,000 persons present.
All Saints, Bishop Claggett's remains translated to Cathedral Close.
1899. **Ascension Day**, laying of corner-stone of Cathedral School for Girls.
1900. **Ascension Day**, The Cathedral School for Girls was dedicated.
1901. **Ascension Day**, the Glastonbury Cathedra raised.
Retreat for Clergy held in Cathedral Close, June 25-28th. Rev. C. H. Brent, of Boston, conductor.
1902. **Ascension Day**, the Jerusalem Altar placed in the Little Sanctuary.
The Little Sanctuary dedicated.
Mr. Stanley Austin donates some graftings from Holy Thorn of Glastonbury.
Retreat for Clergy held in Cathedral Close, June 9-12th. Rev. J. C. Roper, D.D., of New York, conductor.
1903. Retreat for Women held in Cathedral Close, February 22-24th. Conductor: the Bishop of the Diocese.
The Diocesan Convention constitutes the Cathedral Foundation an institution of the Diocese of Washington.
Ascension Day, beginning of third year of Open-Air Services and consecration of Hilda Stone.
Bequest of \$300,000 by Mrs. Harriet Lane-Johnstone for a Cathedral School for Boys.
Open-Air Service of Pan-American Conference of Bishops. Address by President Roosevelt; 17,000 persons present.
1904. **Ascension Day**, Consecration of Jordan Font.
Christian Unity Service. Sermon by Archbishop of Canterbury; 35,000 persons present.

Glastonbury Thorn.



RUINS OF GLASTONBURY ABBEY.

Baronius assigns the founding of his Church to Joseph of Arimathea, A. D. 43.

the Gospel in Britain. On reaching Yniswitrin, afterwards called Glastonbury, he stuck his staff in the ground to indicate that he meant to stay there, and the staff put forth leaves and branches, and every year on Christmas it blossoms.

King Arthur, one of Britain's greatest Kings, around whose name are gathered the stories of the Round Table and the search for the Holy Grail, was buried A. D. 532, at Glastonbury. Giraldus Camb was an eye witness of the opening of King Arthur's grave in A. D. 1191 by Henry II.

The Cathedral Park Board.

The Bishop of the Diocese has recently formed a Cathedral Park Board, who will have the entire care of the grounds, as well as the beautifying of them. This Board proposes to place a man in charge, and hereafter visitors will always be able to see the various objects of historic interest which have been brought together here. The following-named ladies compose the Board :

ACTIVE MEMBERS.

Mrs. Jas. R. Garfield, President.

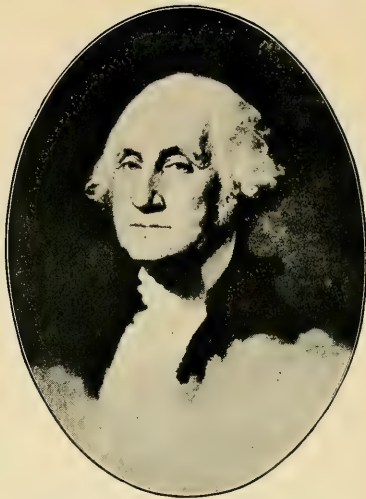
Miss Sophy Anderson, Mrs. Brown, Miss Durand, Miss Kibbey, Miss Middleton, Miss Edith Miller, Miss Oliver, Miss Phillip, Mrs. Charles Richardson, Mrs. Rust, Miss Satterlee, Mrs. Condit Smith, Mrs. Rust-Smith, Miss Shields, Mrs. Wilmer, Miss Williams.

ASSOCIATE MEMBERS.

Mrs. Boardman, Miss Bangs, Mrs. Glover, Mrs. Hitchcock, Mrs. Hubbard, Mrs. MacVeagh, Mrs. McGowan, Mrs. Nerrill, Mrs. Nelson Page, Mrs. Pinchot, Mrs. Southridge, Mrs. Spalding, Mrs. Truesdell, Miss Turnbull, Miss Whiton.



GLASTONBURY THORN—ALL HALLOW'S GATE.



GEORGE WASHINGTON, the first President of the United States, and the one under God to whom the nation owes its independence more than to any other, was a communicant, vestryman and lay-reader of the Episcopal Church, and died in it. Pohick Church is and always has been the parish church of Mt. Vernon. It is five miles from the mansion, and was built in 1768 from plans drawn by General Washington, a member of the building committee. Washington was a vestryman of this church for twenty years, never permitting, as Bishop Meade says, "the weather or company to keep him from church."



Pohick Church

Washington was also a vestryman previous to the Revolution in Christ Church, Alexandria. This church was erected in 1767. Washington was one of the first to buy a pew in this church, and one of the first vestrymen chosen. President Washington's pew in this church is still preserved as it appeared when occupied by the family. While President of the United States, and residing in New York, he attended St. Paul's Church; in Philadelphia, Christ Church.



Christ Church, Alexandria

The Faith of the Framers of the Constitution of the United States.

We publish below the names of the members of the convention which framed the Constitution of the United States, giving their religious affiliations, showing that two-thirds of those who signed this all-important State paper were by birth, baptism or family connected with the Episcopal Church.

EPISCOPAL CHURCH.—George Washington, Rufus King, William Samuel Johnson, Alexander Hamilton, David Brearley, Jonathan Dayton, Benjamin Franklin, Thomas Mifflin, Robert Morris, George Clymer, Jared Ingersoll, James Wilson, Gouverneur Morris, George Read, John Dickinson (nominally), Richard Bassett, Jacob Brown, Daniel Jenifer, John Blair, James Madison, Jr., William Blount, Richard D. Spright, John Rutledge, Charles C. Pinckney, Charles Pinckney, Pierce Butler, William Few.

CONGREGATIONALIST.—John Langdon, Nicholas Gilman, Nathaniel Gorham, Roger Sherman, Abraham Baldwin.

PRESBYTERIAN.—William Livingstone, William Patterson, Gunning Bedford, Jr., James McHenry, Hugh Williamson.

ROMAN CATHOLIC.—Thomas Fitzsimmons, Daniel Carroll.

The Washington Cathedral.

In General Washington's plan, when it was laid out by Major L'Enfant, for the Federal City, afterward called by his name, it was provided that there should be a National Christian Church, connected with no denomination, but for public functions. It was to have stood on the present site of the Patent Office.

The Washington Cathedral will have a two-fold importance. (1.) Amid all the majestic civic buildings in the Capital of the country, it will stand as a witness for Jesus Christ and his religion. (2.) It will stand as a witness that His Kingdom is not of this world. That separation of Church and State is necessary not only to keep our Republic free from ecclesiastical control, but also to keep the Church of Christ herself free from State control. Having no favors to ask from the State, she can always preach her Gospel, fearlessly bearing witness against all forms of moral corruption, whether social or political.

It is devoutly hoped that the Cathedral will stand for unity among Christians, and be an influence for the reunion of Christendom. It will stand as representing truly the American type of Christianity, as it has been handed down to us by the forefathers from the earliest settlers at Jamestown to the Puritans of New England, whose ancestors were for untold generations members of the Mother Church in England.

The Cathedral will be the house of God for all people, but especially for those who unite in themselves the mingled patriotic and religious associations of colonial times. It is trusted that all these will feel that this Cathedral is a spiritual home for them, and when the time comes that the Episcopal Church recognizes, for her part, all that is Christlike, and all of primitive spiritual worth in denominational life; while they, on their part, recognise all that is Catholic and Apostolic in her life, then the prayer of our Blessed Lord for unity will indeed be answered.

Board of Trustees

Of the Protestant Episcopal Cathedral Foundation of the District of Columbia.

THE RIGHT REV. HENRY Y. SATTERLEE, D. D., LL.D.

THE RIGHT REV. ALEXANDER MACKAY-SMITH, D. D.

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CHARLES C. GLOVER, ESQ.

JOHN M. WILSON, LL.D., GENERAL, U. S. A.

THE HON. JOHN A. KASSON

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CHARLES J. BELL, ESQ.

THOMAS HYDE, ESQ.

THE HON. WAYNE MacVEAGH

THE HON. DANIEL C. GILMAN, LL.D.

The Faith of the Signers of the Declaration of Independence.

Episcopalians.



T. Jefferson. R. H. Lee. B. Franklin



I. Morris. B. Gwinnett. T. Stone. A. Middleton. J. Wilson. B. Harrison.



G. Walton. J. Penn. O. Wolcott. R. Morris. S. Chase. Wm. Paca.



G. Ross. T. Nelson. J. Hewes. G. Clymer. F. Lewis. W. Hooper.



T. Lynch. F. L. Lee. C. Livingston. E. Rutledge. B. Rusk. F. Gerry.



G. Tay'or. T. Heyward. F. Hopkinson. G. Wythe. G. Read. C. Braxton.

Congregationalists.



J. Adams. J. Hancock.



R. Sherman. L. Hall. S. Huntington. W. Whipple. W. Ellery.



W. Williams. R. T. Paine. S. Adams. J. Bartlett. M. Thornton.

Presbyterians.



J. Smith. T. M. Frean. A. Clark. J. Witherspoon. W. Floyd.

Quakers (2) Baptist Roman Catholic



S. Hopkins. R. Stockton. J. Hart. C. Carroll.

Of the fifty-six actual signers of the Declaration of Independence, two-thirds (thirty-four) were members of the Episcopal Church. Our authority for this statement is the late Bishop Perry of Iowa, who gives all the facts in an interesting pamphlet, entitled "The Faith of the Framers of the Declaration of Independence."

The above photographs are published by courtesy of S. S. McClure Company.

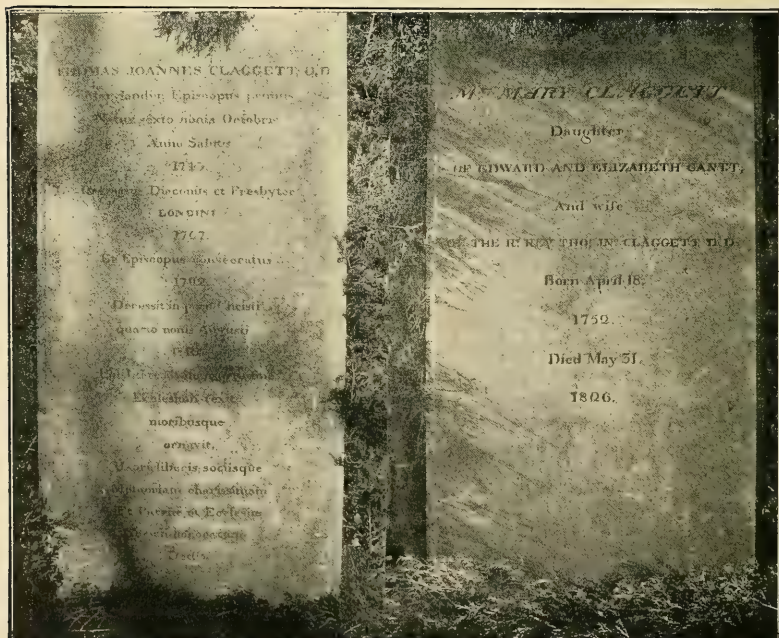
The St. Chrysostom Fund.

Provision for a succession of special Cathedral preachers was made long ago in the statutes of this Cathedral Foundation, by the establishment of the office of Canon Missioner. The work of the Canon Missioner, as the name itself indicates, is to conduct missions, to preach to the multitudes, to spread the Gospel message far and wide, and to be the representative preacher in the Cathedral pulpit whenever occasion requires.

To accomplish this object "*The St. Chrysostom Fund*" has already been started, the income of which is to be applied to the salary of the Canon Missioner. \$6,000 have already been given to this fund, but at least \$44,000 more will be needed to maintain a clergyman in a position which would command all his energies and occupy all his time.

The St. Chrysostom Fund is established not only to support a Canon Missioner in *our* day and generation, but to endow a permanent Office and provide for a *SUCCESSION* of Cathedral preachers, each one of whom will be, as age follows age, a *living voice* to proclaim the Gospel—the good news from Heaven—to sin-burdened souls.

Bishop Claggett.



TOMBSTONES OF BISHOP CLAGGETT AND MARY C. CLAGGETT, HIS WIFE,
(In St. Alban's Church.)

Bishop Claggett.

IN accordance with a resolution passed by the House of Bishops at the General Convention of the Church held in Washington, October, 1898, the remains of the Right Reverend Thomas John Claggett, the first Bishop in the whole Church of God consecrated on American soil, were translated to the Cathedral grounds upon the Feast of All Saints, 1898, and rest in a vault immediately under the chancel of St. Alban's Church.

As the Glastonbury Cathedra is a witness to the continuity of the English-speaking branch of the Church, so Bishop Claggett represents in his own person the historic Episcopal succession of our Church from the days of the Apostles and thus from our Lord Jesus Christ himself.

Bishop Claggett (see portrait) was consecrated First Bishop of Maryland on September 17, 1792, at Trinity Church, New York, during the session of the General Convention. Among his consecrators were :

Samuel Seabury (see portrait), Bishop of Connecticut, who was consecrated November 14, 1784, by Scotch Bishops ; and William White (see portrait), Bishop of Pennsylvania, who was consecrated February 4, 1787, in the Chapel at Lambeth Palace, London, by Moore, Archbishop of Canterbury (see portrait), the Archbishop of York, the Bishop of Bath and Wells, in whose diocese Glastonbury is situated, and the Bishop of Peterborough.

Bishop Claggett's other consecrators were Provost, Bishop of New York, who was Chaplain of the Continental Congress, and Madison, Bishop of Virginia.

Bishop Claggett and all the Bishops of our Church trace their historic descent along many lines and particularly from James, the Lord's brother, first Bishop of Jerusalem, from St. John at Ephesus, as well as St. Peter and St. Paul. The lists given on the following pages are taken from "The Primitive Church" by Rev. A. B. Chapin, "Illustrated Notes on English Church History" by Rev. C. A. Lane, and "The Primitive Saints and the See of Rome" by F. W. Puller, S. S. J. E., and *Regestrum Sacrum Anglicanum* by Stubbs, Bishop of Oxford.

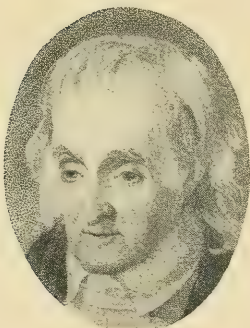
The list of the Bishops from Jerusalem follows the British succession, and is therefore more especially associated with Glastonbury.



ARCHBISHOP MOORE
A D. 1783-1805.



SAMUEL SEABURY
First Bishop of Connecticut
Consecrated in Scotland
A. D. 1784.



WILLIAM WHITE
First Bishop of Pennsylvania
Consecrated in England
A. D. 1787



SAMUEL PROVOST
First Bishop of New York
Consecrated in England
A. D. 1787



THOMAS JOHN CLAGGETT
First Bishop of Maryland
Consecrated in New York
A. D. 1792

The Historic Episcopate.

In Apostolic Days, it was held that the Church of Christ had no right or authority given her by Christ to *originate* a Ministry by herself. The Apostolic Ministry means a Ministry Commissioned by Christ when He chose the Twelve Apostles. Apostolic Succession means a law of Continuity, whereby the Order of Ministers, thus began by Christ, is perpetuated from century to century, until "the end of the days."

To protect this law of Continuity and prevent any possible break, it has been the Rule of the Church, from the earliest days, that no man can be admitted as a Bishop in the Church of God unless *three* bishops unite in the Laying On of Hands. This makes the Apostolic Succession, not like a chain, in which if one link is lost, the whole line is broken, but like a *net* in which there are many hundreds of interlacing lines of succession, and therefore, no possibility of any break.

In the following lists, two or three of such lines are given :

Bishops of Jerusalem.

	A.D.		A.D.
1. James, the Lord's brother,	35	28. Valens,	191
2. Simeon, son of Clopas,	60	29. Dolchianus,	194
3. Justus I,	107	30. Narcissus,	195
4. Zachaeus,	111	31. Dius,	200
5. Tobias,	112	32. Germanio,	207
6. Benjamin,	117	33. Gordius,	211
7. John I,	119	34. Alexander,	237
8. Mathias,	121	35. Mazabanes,	251
9. Philip,	122	36. Hymenaeus,	275
10. Seneca,	126	37. Zambdas,	298
11. Justus II,	127	38. Herman,	300
12. Levi,	128	39. Macarius I,	310
13. Ephraim,	129	40. Maximus III,	315
14. Joseph,	131	41. Cyril,	330
15. Judas,	132	42. Herenius,	350
16. Marcus,	134	43. Hilary,	364
17. Cassianus,	146	44. John II,	386
18. Publius,	154	45. Praglius,	416
19. Maximus I,	159	46. Juvenal,	424
20. Julian,	163	47. Anastasius,	458
21. Caius,	165	48. Martyrius,	478
22. Symmachus,	168	49. Salutis,	486
23. Caius,	170	50. Elias,	494
24. Julian,	173	51. John III,	513
25. Maximus II,	178	John III consecrated David first Bishop of Meneva, now St. David's, Wales.	
26. Antonius,	182		
27. Capito,	186		

Bishops of St. David's, Wales.

The Diocese of St. David's comprises Southwest Wales. It is one of the Ancient Sees of the British Church. The ancient name of St. David's was Mynyw, Latinized into Menevia. In Welsh St. David's is known to-day as Ty-Ddewi, which signifies David's House. It was a seat of an Archbishopric in the British Church.

	A. D.		A. D.
52. St. David, or Dewi, Sant, Archbishop. Commemorated on March 1st,	519	80. Morbiw,	
53. Cynog,	544	81. Llundwerth,	924
54. Teilo, afterwards Bp. of Llandaff,	566	82. Eneuris,	944
55. Ceneu,		83. Hubert,	
56. Morfael,		84. Ivor,	
57. Haerwnen,		85. Morgeneu,	999
58. Elwaed,		86. Nathan,	
59. Gwrnwen,		87. Ieuan,	
60. Llundwerth,		88. Arwystl,	
61. Gwrwyst,		89. Morgannuc,	1023
62. Gwgan,		90. Erwyn,	1023
63. Clydawg,	712	91. Trahaearn,	1039
64. Einion,		92. Joseph,	1061
65. Elfod,		93. Bleiddud,	1061
66. Ethelman,		94. Sulien,	1071
67. Elanc,		95. Abraham,	1076
68. Maelsghwyd,		96. Sulien Ddoeth,	1076
69. Sadwrnen,	832	97. Rhyddmarch,	1088
70. Cadell,		98. Griffri,	1096
71. Sulhaithnay,		99. Bernard,	1115
72. Nobis,	840	100. David Fitz Gerald,	1147
73. Idwal,		101. Peter de Leia,	1176
74. Asser, Adviser and Instructor of Al- fred the Great, aft- erwards Bishop of Sherborne (now Exeter),	906	102. G. de Henelawe,	1203
75. Arthfael,		103. Jorwerth,	1215
76. Sampson,	910	104. Anselm,	1230
77. Ruelyn,		105. Thomas Wallensis,	1246
78. Rhydderch,	961	106. Richard Carew,	1256
79. Elwin,		107. Thomas Beck,	1280
		108. David Martyn,	1296
		109. Henry Gower,	1328
		110. John Thoresby,	1347
		111. Reginald Brian,	1350
		112. Thomas Fastolf,	1353
		113. Adam Houghton,	1361
		114. John Gilbert,	1389
		115. Guy Mone,	1397
		116. Henry Chicheley,	1408

Archbishops of Canterbury.

	A. D.		A. D.
116. H. Chicheley,	1414	132. G. Sheldon,	1663
117. J. Stafford,	1443	133. W. Sancroft,	1677
118. J. Kemp,	1452	134. J. Tillotson,	1691
119. T. Bourchier,	1454	135. T. Tennison,	1695
120. J. Morton,	1486	136. W. Wake,	1715
121. H. Dean,	1502	137. J. Potter,	1736
122. W. Wareham,	1503	138. T. Herring,	1747
123. T. Cranmer,	1533	139. M. Hutton,	1751
124. R. Pole,	1556	140. T. Secker,	1758
125. M. Parker,	1559	141. F. Cornwallis,	1768
126. E. Grindall,	1575	142. J. Moore,	1783
127. J. Whitgift,	1583	Moore conse-	
128. R. Bancroft,	1604	crated White first	
129. G. Abbott,	1610	Bishop of Penn-	
130. W. Laud,	1633	sylvania.	
131. W. Juxon,	1660		

Bishops of the Church in U. S.

	A. D.		A. D.
143. White, First Bishop of Pennsylvania,	1790	148. Pinkney, Md.,	1870
White was a con- secrator of Clag- gett as first Bishop of Maryland.		149. Paret, Md.,	1885
144. Claggett, First Bishop of Mary- land,	1792	In 1895 the dio- cese of Washing- ton was set off from the diocese of Maryland.	
145. Kemp, Md.,	1814	150. Satterlee, first Bishop of Wash- ington,	1896
146. Stone, Md.,	1830		
147. Whittingham, Md.,	1840		

OTHER LINES OF EPISCOPAL SUCCESSION.

- A. D.
1. St. John, 33-100
A. D. 100. The Apostle St. John died at Ephesus
about this time (*Iren.* III, 3).
A. D. 97. St. John's pupil, Polycarp, became
Bishop of Smyrna.

Bishops of Smyrna.

2. Polycarp, 97-156
A. D. 156. In this year Polycarp was martyred.
He had previously sent his pupil, Pothinus, to Gaul
as Bishop of Lyons.

Bishops of Lyons.

	A. D.		A. D.
3. Pothinus,	156-177	22. Patiens,	451
A. D. 177. In this year Pothinus was martyred and was succeeded by		23. Lupicinus,	
4. Irenæus,	187	24. Rusticus,	494
5. Zacharias,		25. Stephanus,	499
6. Elias,		26. Viventius,	515
7. Faustinus,		27. Eucherius II,	524
8. Verus,		28. Lupus,	538
9. Julius,		29. Licontius,	542
10. Ptolemy,		30. Sacerdos,	549
11. Vocius,		31. Nicetus,	552
12. Maximus,		32. Priscus,	573
13. Tetradius,		33. Aetherius,	589
14. Verissimus,			
15. Justus,	374	Aetherius, to- gether with Vir- gilius, Bishop of Arles, consecrated Augustine as Bish- op at Arles Novem- ber 16, 597. Au- gustine afterward became Archbish- op of Canterbury.	
16. Albinus,			
17. Martin,			
18. Antiochus,			
19. Elpidius,			
20. Licarius,			
21. Eucherius I,	427		

Archbishops of Canterbury.

	A. D.		A. D.
34. Augustine,	596	76. Langton,	1207
35. Laurence,	605	77. Wetherfield,	1229
36. Melitus.	619	78. Edmund,	1134
37. Justus,	624	79. Boniface,	1245
38. Honorius,	634	80. Kilwarby,	1272
39. Adeodatus,	654	81. Peckham,	1278
40. Theodore,	668	82. Winchelsey,	1294
Theodore (himself a Greek) was consecrated as Bishop by Vitalian, Bishop of Rome. (See following page.)		83. Reynold,	1313
41. Berthwold,	693	84. Mepham,	1328
42. Tatwine,	731	85. Stratford,	1333
43. Nothelm,	735	86. Bradwarden,	1349
44. Cuthbert,	742	87. Islip,	1349
45. Bregwin,	760	88. Langham,	1366
46. Lambert,	763	89. Whittlesey,	1368
47. Aethelred,	793	90. Sudbury,	1375
48. Wulfred,	803	91. Courtney,	1381
49. Theogild,	830	92. Arundel,	1396
50. Ceolnoth,	830	93. Chicheley,	1414
51. Aethelred,	871	94. J. Stafford,	1443
52. Plegmund,	891	95. J. Kemp,	1452
53. Athelm,	915	96. T. Bourchier,	1454
54. Wulfelm,	924	97. J. Morton,	1486
55. Odo Severus,	941	98. H. Dean,	1502
56. Dunstan,	959	99. W. Wareham,	1503
57. Aethalgar,	988	100. T. Cranmer,	1533
58. Siricus,	989	101. R. Pole,	1556
59. Alfric,	996	102. M. Parker,	1559
60. Elphage,	1005	103. E. Grindall,	1575
61. Lifing,	1013	104. J. Whitgift,	1583
62. Aethelnoth,	1020	105. R. Bancroft,	1604
63. Edisus,	1038	106. G. Abbott,	1610
64. Robert,	1050	107. W. Laud,	1633
65. Stigand,	1052	108. W. Juxon,	1660
66. Lanfranc,	1070	109. G. Sheldon,	1663
67. Anselm,	1093	110. W. Sancroft,	1677
68. Rodulphus,	1114	111. J. Tillotson,	1691
69. Corbell,	1123	112. T. Tennison,	1695
70. Theobald,	1139	113. W. Wake,	1715
71. a'Becket,	1162	114. J. Potter,	1736
72. Richard,	1174	115. T. Herring,	1747
73. Baldwin,	1184	116. M. Hutton,	1751
74. Fitzjocelin,	1191	117. T. Secker,	1758
75. Walter,	1193	118. F. Cornwallis,	1768
		119. J. Moore,	1783

Moore consecrated White first Bishop of Pennsylvania.

Presiding Bishops of the Church in U. S.

- | | |
|--|---|
| 120. White, first Bishop of Pennsylvania, was a consecrator of Hopkins as first Bishop of Vermont. | 122. Tuttle, Bishop of Utah, Idaho and Montana was translated to Missouri, 1886, and is now presiding Bishop of the Church in U. S. |
| 121. Hopkins, first Bishop of Vermont, was a consecrator of Tuttle, first Bishop of Utah, Idaho and Montana. | |

SS. Peter and Paul, A. D. 68.

Martyrdom of St. Peter and St. Paul at Rome.

Irenæus, Bishop of Lyons, who wrote in A. D. 177 (*Contra Omnes Hæreses*), gives the order of the earliest Roman Bishops thus: "Linus, Anencletus, Clement." Irenæus represents the Church of Rome as having been founded "by the two most glorious apostles, Peter and Paul"; and then he goes on to say that "the blessed apostles having founded and builded the Church, committed the ministry of the episcopate to Linus."

A. D. 64.

Tradition says that St. Paul, after his first imprisonment at Rome, went to Spain, and possibly to Britain. That about this time Trophimus, the Ephesian referred to in the Acts of the Apostles and in St. Paul's Second Epistle to Timothy, became First Bishop of Arles, a town not far from the present city of Marseilles.

Bishops of Arles.

	A. D.
Trophimus,	68
Regulus,	
Martin I,	254
Victor,	266
Marinus,	313
Martin II,	
Valentine,	346
Saturnius,	353
Arternius,	
Concerdus,	374
Heros,	
Patroclus,	412
Honoratus,	426
Hilary,	433
Ravenus,	449
Augustolis,	455
Leontius,	462
Aenoius,	492
Ceserius,	506
Ananias,	543
Aurelian,	546
Sapandus,	557
Licerius,	585
Virgilius,	588

Virgilius, together with Aetherius, Bishop of Lyons, consecrated Augustine as Bishop at Arles, November 16, 597.

A. D. 67.

Tradition says that there were at Rome about this time the son and the daughter of the British King Caradoc (whom the Romans called Caratacus), Linus and Claudia, who were held as hostages for the good behavior of their father. Claudia is thought to be the British Princess who was (according to Martial, the Roman historian) married to Pudens, the son of a Roman senator, and Linus (British Llin) is identified with the first of the long line of the Bishops of Rome. (Claudia, Linus and Pudens are mentioned together in II Tim. iv : 21).

(Condensed from *Ills Notes on English Church History* by Rev C. A. Lane, S. P. C. K.)

Bishops of Rome.

	A. D.
1. Linus,	67
2. Anencletus,	79
3. Clement,	91
4. Evarestus,	100
5. Alexander,	108
6. Sixtus I,	118
7. Telesphorus,	128
8. Hyginus,	138
9. Pius I,	141
10. Anicetus,	155
11. Soter,	166
12. Eleutherius,	174
13. Victor I,	187
14. Zephyrinus,	198
15. Calixtus I,	216
16. Urban I,	221
17. Pontianus,	229
18. Anteros,	235

Bishops of Rome.—Continued.

	A. D.		A. D.
19. Fabianus,	236	54. Boniface II,	530
20. Cornelius,	251	55. John II,	532
21. Lucius I,	252	56. Agapetus I,	535
22. Stephanus I,	253	57. Silverius,	536
23. Sixtus II,	257	58. Vigilius,	540
24. Dionysis,	259	59. Pelagius I,	555
25. Felix I,	269	60. John III,	560
26. Eutychianus,	275	61. Benedict I,	574
27. Caius,	283	62. Pelagius II,	578
28. Marcellinus,	296	63. Gregory I,	590
29. Marcellus I,	308	64. Sabinianus,	604
30. Eusebius,	310	65. Boniface III,	606
31. Melchiades,	311	66. Boniface IV,	608
32. Silvester I,	314	67. Adeodatus,	615
33. Mark,	336	68. Boniface V,	619
34. Julius I,	337	69. Honorius I,	625
35. Liberius,	352	70. Severinus,	640
36. Damasus I,	366	71. John IV,	640
37. Siricus,	385	72. Theodore I,	642
38. Anastasius,	398	73. Martin I,	649
39. Innocent I,	402	74. Eugenius I,	654
40. Zosimus,	417	75. Vitalian,	658-672
41. Boniface I,	418		
42. Celestine I,	422		
43. Sixtus III,	432		
44. Leo I	440		
45. Hilarus,	461		
46. Simplicius,	468		
47. Felix III,	483		
48. Gelasius I,	492		
49. Anastasius II,	496		
50. Symmachus,	498		
51. Hormisdas,	514		
52. John I,	523		
53. Felix IV,	526		

Vitalian consecrated Theodore as Bishop in A. D. 668 and Theodore became the seventh Archbishop of Canterbury. (For the line of the Archbishops of Canterbury, from Theodore on, see page 58.)

Appendix.

The English Church and the Papal Claims.

- (a) The erroneous claim that the Church of England began with King Henry VIII.
- (b) The erroneous claim that Christianity in Britain owes its origin to the Roman Catholic Church.

IN the year 609 Ethelbert, the first Christian King of Kent, having set going the three great Cathedral Churches of Canterbury, London and Rochester, gave for the support of the Cathedral Church at London an estate in Essex called Tillingham. This estate, given by Ethelbert in 609, is still in the possession of the great Cathedral of London (St. Paul's), and it has been in their possession consecutively for 1300 years. There is no act of Parliament taking this property away from the Church of Rome and giving it to the Church of England, and no act of Parliament taking it away from the Church of England at any period of her history and giving it to the Church of Rome; nor is there any act of Parliament during any of these thirteen centuries confirming the title, as though [during the Reformation, for instance,] it might have been voided or thought to have been voided.

If any one should say that it was the Roman Church, however, to which Ethelbert had given this property in 609, in spite of the name, the "Church of the English," the reply is that in Ethelbert's day,

- (a) Pope Gregory VII claimed no jurisdiction;
- (b) the distinctively Romish doctrines of papal supremacy and infallibility, transubstantiation, purgatorial indulgencies, the doctrine of the immaculate conception, etc., etc., etc., were unknown, but the doctrines of the Church in London at that time correspond closely to the doctrines held by that same Church in London at the present time.

It is a mistake to conceive of the beginning of Christianity in England as of Latin origin, rather was it of Greek. Greek was the language of the civilized world at the time of our Saviour's coming. The Septuagint Greek version and not the Hebrew version of the Old Testament was in common use; so with the New Testament, the Greek version was commonly used until long after the martyrdom of Alban in 304 or the Council of Arles in 314, at which three British Bishops were present. (The Council of Arles was called by the Emperor Constantine and met on August 1, 314. The Council consisted of thirty-three Bishops. Some Bishops, among whom was Silvester, Bishop of Rome, sent Presbyters and Deacons as their delegates. It is most probable that Marinus, who was Bishop of Arles at the time, presided by the Emperor's orders. The Council examined into the cases of Caecilian and Felix of Aptunga, on an appeal from a Council held at Rome, whose decision appears to have had but little effect. The Bishops of Arles also enacted twenty-two Canons and finally sent its decrees to

Silvester, who was Bishop of the imperial city of Rome, but was too aged to attend the Council of Arles in person, "in order that all might know what these decrees were,"—but not to wait for his approval before they were promulged.)

It was by order of Pope Damasus, 366-384, that Jerome first translated the scriptures into the Latin tongue.

The earliest Fathers came from the East and, except Tertullian, wrote in Greek. The earliest principal writers of ecclesiastical history wrote in Greek. All the Ecumenical Councils, their decrees and their canons, not to mention the Nicene creed itself, were in Greek. The Church of Rome itself was in the beginning a colony of Greek Christians and Grecised Jews: Their liturgical language was Greek, their organization was Greek, their writers Greek, their scriptures Greek, their literature Greek, of which the Greek words Church, Bishop, Priest, Deacon, Ecclesiastic, Epiphany, Litany, Liturgy, etc., are witnesses. The Scriptures, therefore, which the first Christian missionaries brought to England with them were Greek, and the Latin influence began many centuries later.

Pope Gregory I, A. D. 590-604, to whom is due the beginning of Latin influence upon the English Church, an influence which has been productive of great good, as well as much evil, always used the name "the Church of the English," as he called the French Church "the Church of the Gauls." Of his own Church he spoke as the Roman Church. He never used such an impossible phrase as the Church of Rome in England. This same Pope declared that any Bishop or Pope who claimed to be the Universal Bishop of the World, would be the Forerunner of AntiChrist, so that in his day there was no thought of papal jurisdiction over the Church as we understand it.

In the succeeding centuries such papal claims began to be put forth, and as they were put forth were resisted by the English Church, of which resistance the following are a few historical instances:

A. D. 700-800, Cuthbert, Archbishop of Canterbury, summoned a council of the English Church at Clovesho, proposing that difficult cases in English ecclesiastical courts should be referred to Rome. The council refused, declaring that the Archbishop was, under Christ, the supreme head of their Church.

In this century the English Church sided with the Gallican and Eastern Church against Rome on the question of "image worship."

A. D. 800-900, Aelfrick, of St. Albans, wrote a letter (which is now extant in Exeter Cathedral) against the then recently proposed Latin doctrine of transubstantiation. Aelfrick's position in regard to this doctrine is substantially the one found in our thirty-nine articles.

A. D. 1000-1100. Relying on William the Conqueror's oath respecting their religious liberty, the English Bishops refused Gregory's VII's summons to attend his council at Rome. The Bishop of Rome then summoned Lanfranc, Archbishop of Canterbury, to Rome on penalty "deposition and severance from the grace of Peter if he did not come within four months." Lanfranc did not go and nothing was done.

A. D. 1100-1200. Pope Urban II declared that the Archbishop of Canterbury ought to be treated as his, the Pope's, equal, "the Pope and Patriarch of another world."

The English council of Clarendon, A. D. 1164, forbade all appeals to Rome.

A. D. 1200-1300. On June 15, 1215, King John signed Magna Charta, whose first words are, "We have granted to God in and by this our present charter and have confirmed for us and for our heirs forever that the Church of England should be free and have all her rights and liberties inviolable." The Pope commanded Stephen Langton, Archbishop of Canterbury, to excommunicate the barons for their action in

regard to this charter. Langton refused and Magna Charta stood and has since been ratified by thirty-three English monarchs. In this same century, Rich, Archbishop of Canterbury, in 1234 resisted Roman encroachment and Grostete, Bishop of Lincoln, withstood "Innocent" to his face at Lyons. In 1265, Sewall, Archbishop of York, entirely disregarded the Roman excommunication fulminated against him.

A. D. 1300-1400. In 1336 Parliament passed an act which said that no Italian priest should tithe or toll in England. The Statutes of Provisors and Præmunire, passed by Parliament in this century, forbade the Bishop of Rome to appoint to any bishopric or other Church Office in England. In case of his doing so the benefice was declared to be vacant. The right of nomination lapsed to the King, and the same statutes appointed confiscation of property and imprisonment to any one procuring from Rome any appointments, bulls or excommunications. Wyclif, rector of Lutterworth, and who, in 1380, made the first translation of the Bible into English, wrote as follows: "The Bishop of Rome hath no jurisdiction in this realm of England and never had."

A. D. 1534 The English Bishops in consultation, with one exception, Fisher, Bishop of Rochester, assented to this resolution: "*Resolved*, That the Bishop of Rome has no greater jurisdiction conferred on him by God in this Kingdom than any other foreign bishop."

During the reign of Henry VIII, who died in 1547, and his successor, Edward VI (1547-1553), and his successor Mary, called Bloody Mary (1553-1558), and during the first twelve years of the reign of her successor, Elizabeth, that is to say, both during and after the reformation period, the Papists, as they were called, and the loyal members of the Church of England gathered in the same church buildings; no separate houses of worship were set up. In 1570, Pope Pius V offered Queen Elizabeth to accept the Book of Common Prayer and the Reformation if his supremacy was acknowledged. Queen Elizabeth refused with the words, "Our records show that the papal jurisdiction over this realm was a usurpation; to no power whatever is my crown subject save to that of Christ, the King of Kings." Pope Pius V then excommunicated the Queen and ordered his adherents to separate themselves from the Church of England, out of 9,400 clergy less than 200 obeyed, and set up a separate worship forming what the late Bishop Coxe called the Italian schism, and which to-day is known as the Roman Catholic Church in England and America.

(The above notes are, for the most part, taken from publications of the Church Historical Society, published by the Society for Promoting Christian Knowledge, London, England, from an article in the *Churchman*, September 16, 1893, and *Eighteen Centuries of the Orthodox Greek Church* by A. H. Hore.)

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The Cathedral Chimes

ISSUED UNDER THE AUSPICES OF
THE CATHEDRAL OF ST. PETER AND ST. PAUL
WASHINGTON, D. C.

NUMBER ONE

Epiphany, 1907

PRICE, TEN CENTS

FOREWORD

We can not wait for the chiming bells to peal out their *Gloria in Excelsis* from the tower of the great Cathedral, for the echoes of the angel voices, like a glad carillon are still floating on the frosty winter's air and awakening a responsive song of thanksgiving in the hearts of all the Cathedral builders.

As it was from the lips of the angels of heaven that men first caught the word "Gospel," the "glad tidings from God," so it is from those same angels that we, Cathedral builders, catch the inspiration to begin our work in His Name.

WORSHIP.

"Glory to God in the highest," is the first theme of the angelic carol: and first, last and always this Cathedral of Washington is to be upraised for the glory of God on high.

It is given to Christ as His House of Prayer for all people, and in honor of Christ's blessed Apostles and Martyrs, it is named, like so many Cathedrals of the olden time, after St. Peter and St. Paul. And if, in this last time, the idea of worship is fading out of men's minds; if, under the influence of material and social progress, they are losing that instinct of worship and devotion to God which has been, from time immemorial, the holiest characteristic of the human race; if the cares and pleasures of this lower world and the deceitfulness of riches are so choking the higher life of the human soul that few are pure enough in heart to see God, or to worship Him in spirit and in truth, then the necessity is all the greater and the privilege all the more blessed of building a sanctuary which, amid all the stately and majestic civic buildings of the Capital of the country, shall be distinctly recognized as Christ's own HOUSE OF PRAYER.

And if this is the one aim and prayer of Bishop and Chapter, of Architects and Cathedral builders, then that inward ideal must surely find outward expression in Gothic arch and clustered column, in nave and choir, as the great Cathedral rises stone on stone. Its atmosphere will breathe the spirit of praise and prayer to all strangers that enter its doors, as well as to those on the Cathedral Close who come hither for inspiration and strength to do their daily work in God's Name, and all will feel that this is none other than the House of God, the Gate of Heaven.

WORK.

"Peace on earth; good will towards men" is the second part of the angelic message.

Just as in the Lord's Prayer Christ tells us first of all to pray "Hallowed be Thy Name," and then, "Thy Kingdom come, Thy will be done on earth as it is in heaven," so it is with the song of the Herald Angels, and so must it be with the Cathedral we build.

As the worshippers go forth from its doors, their one supreme thought should be to labor for the coming of Christ's Kingdom. The work of the Cathedral itself will be to develop all those activities of the Church which are Diocesan as well as Parochial in their scope; to bring together under the shadow of the Mother Church of the Diocese, all those scattered, supra-parochial organizations whose efficiency would be doubled if they had the inspiration of the Cathedral life, and in other ways to fill a sphere of usefulness which is wholly distinct from that of the parish, in laboring for the coming of Christ's Kingdom.

This Cathedral work groups itself under four heads.

It is:

1. Missionary and Evangelical;
2. Theological and Educational;
3. Devotional and Musical;
4. Social and Institutional.

THE CONSTITUTION.

With this ideal of the worship and work of a Cathedral in mind, the Bishop, the Board of Trustees and other prominent clergymen and church lawyers have been laboring for two years in revising the old Constitution and Statutes. The Statutes of all the English Cathedrals, both of the "Old" and "New" Foundations have been studied and collated, as well as those of

the American Cathedrals. Over two thousand typewritten pages have been written in the progress of this work; and, finally, the Revised Constitution, as herein set forth, was adopted. The reason why the Statutes are left as a matter for future consideration appears in the Constitution itself.

On May 21, 1906, the Revised Constitution was adopted and the Chapter of Washington Cathedral organized.

THE CHARTER.

[PUBLIC—No 14.]

An Act to incorporate the Protestant Episcopal Cathedral Foundation of the District of Columbia.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That William Paret, John S. B. Hodges, William Keyser, of Maryland; Melville W. Fuller, Walter S. Cox, George William Douglas, Randolph H. McKim, Thomas Lincoln Casey, John G. Parke, John M. Wilson, Henry E. Pellew, John A. Kasson, Charles C. Glover, George Truesdell, Edward J. Stellwagen, Alexander T. Britton, Calderon Carlisle, Henry E. Davis, Theodore W. Noyes, of the District of Columbia; Levi P. Morton, William C. Whitney, of New York; George W. Childs, Brinton Cox, of Pennsylvania; John S. Lindsay, of Massachusetts; Marshall Field, of Illinois; George F. Edmunds, of Vermont; George W. Custis Lee, William Wirt Henry, of Virginia, their associates and successors, are hereby constituted a body politic and corporate by the name of the Protestant Episcopal Cathedral Foundation of the District of Columbia, with power to sue and be sued, plead and be impleaded, and have perpetual succession; to acquire, take by devise, bequest, or otherwise, hold, purchase, encumber, and convey such real and personal estate as shall be required for the purposes of its incorporation; to make and use a common seal, and the same to alter at pleasure; to choose a board of trustees consisting of not more than fifteen, of whom five shall constitute a quorum to do business, and which board shall be authorized to fill

any vacancies in their number; to appoint such officers and agents as the business of the corporation shall require, and to make by-laws for the accomplishment of its purposes, for the management of its property, and for the regulation of its affairs: *Provided, however,* That the bishop of the diocese of the Protestant Episcopal Church of the United States of America of which the District of Columbia shall or may form the whole or a part shall be ex officio one of said trustees and shall be chairman thereof: *And further provided,* That no part of the property of said corporation shall be aliened or encumbered without the written concurrence of the said bishop of the diocese aforesaid. Said corporation is hereby empowered to establish and maintain within the District of Columbia a cathedral and institutions of learning for the promotion of religion and education and charity. The said corporation shall have power to grant and confer diplomas and the usual college and university degrees and honorary degrees, and also such other powers as may be necessary fully to carry out and execute the general purposes of the said corporation as herein appearing.

SEC. 2. This act may be amended or repealed at any time by the Congress in its pleasure.

Approved, January 6, 1893.

[PUBLIC—No. 72.]

An Act to construe the Act of Congress passed January sixth, eighteen hundred and ninety-three, to incorporate the Protestant Episcopal Cathedral Foundation of the District of Columbia.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the Act of Congress entitled "An Act to incorporate the Protestant Episcopal Cathedral Foundation of the District of Columbia," approved January sixth, anno Domini eighteen hundred and ninety-three, shall in respect of the powers of the corporators and of the trustees therein named, be deemed and construed to mean that when the board of trustees therein provided for shall have been duly chosen by the corporators, said board shall succeed to

and exercise all the powers of the corporation of whatever name and nature and all the powers of the said trustees as contained in the said Act, subject to all the provisions and limitations in said Act contained.

SEC. 2. That this Act may be amended or repealed by Congress at any time at its pleasure.

Approved, May 28, 1894.

NOTE: The legal Title to be used in making Bequests, Donations, etc., is

"THE PROTESTANT EPISCOPAL CATHEDRAL FOUNDATION OF THE DISTRICT OF COLUMBIA."

THE CONSTITUTION

THE FOLLOWING BY-LAWS ARE ESTABLISHED BY THE PROTESTANT EPISCOPAL CATHEDRAL FOUNDATION OF THE DISTRICT OF COLUMBIA FOR ITS GOVERNMENT, AND SHALL HEREAFTER BE KNOWN AS THE CONSTITUTION OF SAID CORPORATION.

PREAMBLE.

The purpose of the Cathedral Church in the Diocese of Washington is three-fold.

First: It shall be a House of Prayer for all people, forever free and open, welcoming all who enter its doors, to hear the glad tidings of the Kingdom of Heaven and to worship God in spirit and in truth. It shall stand in the Capital of our country as a witness for Jesus Christ, the same yesterday, to-day and forever; and for the Faith once for all delivered to the saints; and for the ministration of Christ's Holy Word and Sacraments, which according to His own divine ordinance, is to continue alway unto the end of the world.

Second: It shall be the Bishop's Church, in which his Cathedra is placed. Inasmuch as he is called to an apostolic office, and apostolic duties are laid upon him, this Cathedral Church is to be so built, and its organization is to be so ordered, as to afford him without let or hindrance or division of his apostolic authority, full and free opportunity for discharging the responsibilities of his sacred office.

Third: It shall be the Mother Church of the Diocese, maintaining and developing under the pastoral direction of the Bishop and the Dean, his Vicar, the fourfold work of a Cathedral, *viz:*

Worship, under the guidance of a Precentor;
Missions, under the guidance of a Missioner;
Education, under the guidance of a Chancellor;
Charity, under the guidance of an Almoner.

The better to subserve this purpose, all supra-parochial organizations in the Diocese, evangelical and missionary; theological and educational; devotional and musical; charitable and institutional, should be affiliated with the Cathedral as far as possible.

The work of the Cathedral is not to be that of a Parish Church, because its sphere is above and beyond that of the parish. So far from interfering with parochial life, it must be a help and inspiration to all the parishes of the Diocese.

The further and more definite organization of the different parts of the Cathedral Foundation, in its relation to the Diocese and the Church at large, the functions of the different officers, the responsibilities, privileges and limitations of each office, the different spheres of activity and matters of detail are left open for adjustment as the work develops.

The Bishop, the members of the Cathedral Chapter and the members of the Cathedral Council are charged with the responsibility of maintaining for the time to come, in the spirit of the Anglican Basis for Church Unity this ideal of the Cathedral of Washington, so that its work may be paramount and progressive; and of securing that godly co-operation in the Church, which is set forth by St. Paul in the twelfth and thirteenth Chapters of the First Epistle to the Corinthians.

ARTICLE I.

Of the Object.

The object and purpose of the Corporation known as the Protestant Episcopal Cathedral Foundation of the District of Columbia, shall

The Constitution

be the establishment, erection, maintenance and management of a Cathedral Church, and its appurtenances in the Diocese of Washington, in accordance with the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America, together with such other foundations, missions, schools and religious works, as properly may be connected therewith.

ARTICLE II.

Of the Name.

The Washington Cathedral is dedicated to Christ, as His House of Prayer. In honor of His blessed Apostles and Martyrs it shall be called

THE CATHEDRAL CHURCH OF ST. PETER AND
ST. PAUL.

ARTICLE III.

Of the Government.

SECTION. I. The government and administration of this Cathedral shall be vested in the Bishop of the Diocese of Washington and a Cathedral Chapter.

SEC. 2. There shall be a Cathedral Council to act as a *Senatus Episcopi* in accordance with ancient precedent.

ARTICLE IV.

Of the Cathedral Chapter.

SECTION I. Of Members and Powers.

§ 1. The Board of Trustees of the Protestant Episcopal Cathedral Foundation of the District of Columbia, exercising all the rights and powers conferred upon the Corporation; and subject to all the duties imposed upon the Corporation, by the Charter granted by the Congress of the United States of America, on January 6, 1893 (The Feast of the Epiphany), and all amendments thereto, shall constitute the Cathedral Chapter. It shall consist of fifteen members. The two names, Board of Trustees and Cathedral Chapter, designate one and the same body.

§ 2. The Bishop of the Diocese, being *ex officio*, the Chairman of the Board of Trustees, shall be *ex officio* a member of the Chapter and its President.

§ 3. The first members of the Cathedral Chapter shall be the Trustees holding office January 6, 1906; namely, Henry Y. Satterlee, Alexander Mackay-Smith, Randolph H. McKim, Alfred Harding, John M. Wilson, Charles C. Glover, John A. Kasson, George Truesdell, James Lown-des, George Dewey, Charles J. Bell, Thomas Hyde, Wayne MacVeagh, Daniel C. Gilman, and William C. Rives. They shall continue in office until their successors are elected, as is herein-after prescribed.

§ 4. As vacancies in the Chapter occur, whether by death, resignation or otherwise, after the adoption of this Constitution, they shall be filled in such manner that the fourteen members of the Chapter, other than the Bishop of the Diocese, shall, as soon as practicable, consist of seven clerical members, who shall be priests in good standing, five of whom shall be canonically resident in the Diocese of Washington; and seven lay members who shall be well esteemed communicants of the Church. The said seven clerical and seven lay members shall be elected in manner herein-after provided; they shall each hold office for two years, and shall be eligible for re-election at the end of their term of office.

SEC. 2. Of Election to the Chapter.

§ 1. All vacancies among the members of the Chapter shall be filled by election by the Chapter, upon nomination by the Bishop.

§ 2. In case the Chapter decline to elect a person nominated by the Bishop, another nomination shall be made by him.

SEC. 3. Of Meetings of the Chapter.

§ 1. An annual meeting of the Chapter shall be held on the Thursday of the first week in Advent of every year. A full report shall then be made by the Treasurer showing the exact financial condition of the Corporation.

§ 2. The Chapter shall meet at such other stated times as it shall appoint.

§ 3. Five members of the Chapter shall constitute a legal quorum.

§ 4. Special meetings of the Chapter may be called as occasion requires by the Bishop, or in his absence or disability, by the Dean, or by three members of the Chapter.

SEC. 4. Of the Officers of the Cathedral.

§ 1. The Officers of the Cathedral shall be the Bishop, the Dean, the six Canons, the Secretary, the Treasurer and Members of the Finance Committee of the Chapter. Of the six Canons, four shall bear the titles respectively of Precentor, Chancellor, Missioner, and Almoner. The Dean and the Canons shall be Priests in good standing and Members of the Chapter. When the office of Dean is vacant, the Bishop shall act as Dean. Appointments to the offices of Dean, Precentor, Chancellor, Missioner and Almoner, and to the other two canonries, shall be made by the Chapter upon nomination by the Bishop, as occasion may require.

§ 2. If a vacancy in the office of Dean or Canon continue unduly, it shall be the Bishop's duty to nominate some fit person to the vacant office when requested in writing, by a majority of the Members of the Chapter.

§ 3. The seven Priests of the Chapter, according to ancient custom, shall be known as the Presbytery, and to these shall pertain, under the Bishop, all the spiritual functions, responsibilities and ministrations of the Cathedral, except as otherwise hereinafter provided.

§ 4. A Secretary shall be elected annually by the Chapter, from among its own members.

§ 5. A Treasurer shall be elected annually by the Chapter, from among its own members.

§ 6. A Finance Committee of three shall be elected annually by the Chapter, from among its members.

SEC. 5. Of the Ritual and Worship.

The Bishop shall have supreme control of the ritual and ordering of the Cathedral services, and the delegation of any part of this power to the Dean or the Presbytery, is left for future consideration.

TEMPORARY PROVISION.

As long as the offices of Precentor, Chancellor, Missioner and Almoner, or anyone of them shall

be vacant, and whenever in the Bishop's judgment the welfare of the Cathedral Foundation shall so require, he shall have authority, with the consent of the Chapter, to fill temporarily such offices by selection from among the Priests of the Diocese, in good standing; such appointments to continue, each for one year.

ARTICLE V.

Of the Cathedral Council.

SECTION. 1. Functions of the Council.

The Cathedral Council shall devise ways and means of furthering the work of the Cathedral and of the Diocese, arrange for public and ecclesiastical functions, for meetings of the General Convention or other organizations of the National Church, which may be held in Washington, and, in general, shall act as the Bishop's Advisory Council in all matters; in which he shall seek their co-operation and in the nomination of the Principal Persons of the Cathedral, when the Bishop so desires.

SEC. 2. Members of the Cathedral Council shall be known as Cathedral Councillors, and shall consist of:

§ 1. The Bishop of the Diocese, who shall be *ex officio*, Provost of the Council, the Bishop Co-adjutor if there be one, and other members of the Cathedral Chapter.

The following *ex officio* members of the Diocesan Convention; the members of the Standing Committee of the Diocese; the Archdeacons of the Diocese; the Deputies of the Diocese sitting in the last General Convention; the members of the Board of Managers of Diocesan Missions; the Treasurer of the Diocese; the Secretary of the Diocese; the Chancellor of the Diocese; the Rector of St. Alban's Parish.

§ 2. The Cathedral Council shall elect annually its own Secretary and its own Treasurer from among its own members, the duties of the Treasurer to be designated by statutes hereafter to be enacted.

§ 3. The Cathedral Council may elect additional members to be called Honorary Canons of the Cathedral, to serve for five years, and to be eligible for re-election; such other rectors of par-

ishes, professors in colleges, instructors in schools, chaplains connected with the Diocese, not exceeding ten in the whole, as the Bishop may nominate.

§ 4. The Cathedral Council may also elect to be Cathedral Lecturers, such well esteemed, devout and godly men, holding fast without wavering the confession of the Nicene Faith. These shall not exceed fifteen in the whole. They shall be nominated by the Bishop, and shall hold office for a term not exceeding five years. They shall be eligible for re-election for a like term under the same conditions.

§ 5. Honorary Canons shall each be required to preach and the Cathedral Lecturers to lecture, at least, once a year, if so directed in writing by the Bishop, at such time and place as he may designate.

§ 6. In case the Council decline to elect an Honorary Canon or Cathedral Lecturer nominated by the Bishop, another nomination shall be made by him.

SEC. 3. No man shall be held a Cathedral Councillor, until he has been duly installed in office.

SEC. 4. To each member of the Cathedral Council a stall shall, if possible, be assigned in the choir of the Cathedral, and on all public occasions, when the members of the Cathedral Council are present in their official capacity, the Clerical Councillors shall wear their proper vestments, and the Lay Councillors such robes as may be prescribed.

A quorum of the Cathedral Council shall consist of twenty members.

ARTICLE VI.

Of Statutes.

SECTION 1. The Chapter shall have power to adopt from time to time, amend or repeal statutes for the government of the Cathedral and of all matters pertaining to it and of all persons connected with it, provided the same shall be reasonable and not inconsistent with the Charter of the Cathedral Foundation or with this Constitution.

SEC. 2. The Council shall have power to adopt from time to time, to amend or repeal statutes

for its own government and administration, provided that they do not conflict with the Charter, this Constitution or the statutes enacted by the Chapter.

ARTICLE VII.

Of Amending This Constitution.

No change shall be made in this Constitution by addition, omission or alteration, unless after three months' notice thereof, upon the concurrent vote of two-thirds of the members of the Chapter and the written consent of the Bishop. Any change in Articles I, II, III, IV, or V, shall first be submitted for the consideration and opinion of the Cathedral Council, if such Council be then permanently organized.

CHRONOLOGY.

1791. Congress decides that the Federal City in the new Federal district shall be the Capital of the United States.
1801. Government of the United States removes to the City of Washington.
1845. St. John's School for Boys occupies Mt. Alban.
1855. St. Alban's Free Church built on Mt. Alban.
1866. Mt. St. Alban first suggested for the Cathedral of Washington.
1893. Epiphany (January 6th), charter for the Washington Cathedral Foundation granted by Congress.
1895. Diocese of Washington set off from Maryland.
1896. Feast of the Annunciation, consecration of the first Bishop of Washington.
1898. Cathedral land bought for \$245,000. General Convention held in Washington. Peace Cross raised to mark the foundation of the Cathedral of SS. Peter and Paul. President McKinley made an address. 7,000 persons present. All Saints, Bishop Claggett's remains translated to Cathedral Close.
1899. Ascension Day, laying of cornerstone of Cathedral School for Girls.
1900. Ascension Day, the Cathedral School for Girls was dedicated.
1901. Ascension Day, the Glastonbury Cathedra raised. Retreat for Clergy held in Cathedral Close, June 25-28th. Rev. C. H. Brent, of Boston, conductor.
1902. Ascension Day, the Jerusalem Altar placed in the Little Sanctuary. The Little Sanctuary dedicated. Mr. Stanley Austin donates some graftings from Holy Thorn of Glastonbury. Retreat for Clergy held in Cathedral Close, June 9-12th. Rev. J. C. Roper, D. D., of New York, Conductor.
1903. Retreat for Women held in Cathedral Close, February 22-24th. Conductor: the Bishop of the Diocese. The Diocesan Convention constitutes the Cathedral Foundation an institution of the Diocese of Washington. Ascension Day, beginning of third year of Open-Air Services and consecration of Hilda Stone. Bequest of \$100,000 by Mrs. Harriet Lane-Johnston for a Cathedral School for Boys. Open-Air Service of Pan-American Conference of Bishops. Address by President Roosevelt; 17,600 persons present.
1904. Ascension Day, Consecration of Jordan Font. Christian Unity Service. Sermon by Archbishop of Canterbury; 35,000 persons present.
1905. Ascension Day, laying of the cornerstone of the Lane-Johnston Memorial Building of the Cathedral Choir School.
1906. Ascension Day, hallowing of the Cathedral Close and erection of the Landmark and Sundial.



THE SEAL OF THE CATHEDRAL.

A CATHEDRAL PERIODICAL

The CATHEDRAL CHIMES is issued in response to a general demand not only in the Diocese, but from churchmen far and wide, who desire to know what work has been done in the year which has elapsed since the Cathedral debt upon the land was paid. And it will be issued hereafter, from time to time, as an occasional paper, as need shall require.

THE CATHEDRAL CHIMES makes its first appearance at an auspicious moment. While the echoes of the angel-song are yet ringing in our ears, inspiring the idea of the Cathedral in worship and work, the advent of the Feast of the Epiphany reminds us that in A. D. 1893, upon January 6th, the Charter of the Cathedral was granted by Congress. It is, therefore, fitting that the first number of the CATHEDRAL CHIMES should be issued upon this same Feast of the Epiphany; that it should present first of all to its readers the Constitution of the Cathedral, and that this should be followed by intelligence regarding the general organizations of the Diocese, showing the scope of the work that may be fostered and developed under the shadow and influence of Washington Cathedral.

ADVISORY COMMISSION.

The bygone year of 1906 has been an eventful one in the history of the Cathedral. The debt having been paid, the year began with the appointment of an Advisory Commission to give their judgment as to the best plan of securing an architectural design for the National Cathedral of our Church and as to the best site for it on the Cathedral Close. All the gentlemen who were invited most kindly consented to act.

They were:

Messrs. D. H. Burnham, of Chicago; Charles F. McKim, of New York; both of the "Park Commission" appointed by Congress; Mr. Bernard Green, Superintendent of the Congressional Library; Sir Caspar Purdon Clarke, the Director of the Metropolitan Museum of Art in New York, and Professor Charles H. Moore, the Professor of Gothic Architecture in Harvard University.

The members of this Advisory Commission visited the Cathedral Close several times and we shall ever owe them a debt of gratitude for the Report which they presented; especially when they advised against all competitions and said that we should choose not the Plan but the Man. This has been an invaluable guide to the Cathedral authorities.

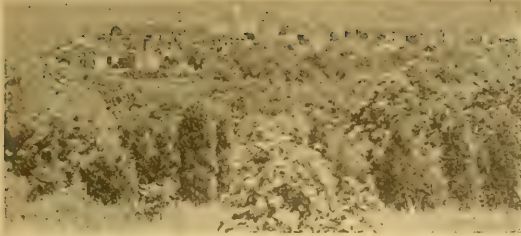
THE CATHEDRAL DESIGN TO BE GOTHIC.

Eleven or twelve years ago, when the question of the architecture of the Cathedral was discussed, the general feeling was in favor of the classic renaissance, to conform with the other buildnigs of the city and the Rev. Dr. Randolph H. McKim, Rector of the Church of the Epiphany and the Rev. Dr. Alexander Mackay-Smith, were at that time the only ones in favor of the Gothic style.

Dr. McKim in an article published in 1895, pointed out the desirability of the Gothic style in the building of churches, and his words were of such weight, that we hope to quote them in a forthcoming number of the CATHEDRAL CHIMES.

MISSIONARY THANK OFFERING.

A men's mass meeting will be held under the auspices of the Churchman's League at Epiphany Church, Sunday, January 27, 1907, 8 p. m., in the interest of the 1907 Missionary Thank Offering. The speakers will be Rt. Rev. Thomas F. Gailor, D. D., Bishop of Tennessee and Rt. Rev. Charles E. Woodcock, D. D., Bishop of Kentucky.



VIEW OF WASHINGTON FROM THE CLOSE.

THE CATHEDRAL ARCHITECTS.

During the summer months the Bishop and different members of the Chapter had before them the names of all the more prominent Gothic architects in England and America; some of these were invited to send in plans and designs of Gothic work actually completed by them, and in the autumn the Chapter, by an unanimous vote, selected Mr. Henry Vaughan, of Boston, and Mr. George F. Bodley, R. A., of England, as the architects who are to prepare the design of the Washington Cathedral.

As soon as possible Messrs. Vaughan and Bodley came to Washington to study the Cathedral Close and to confer with the Bishop and Chapter regarding the details

of the work. The meeting was a memorable one. Mr. Bodley stands as the acknowledged head of Gothic architecture in England, and in America no Gothic churches are more chaste and beautiful than those which have been built by Mr. Vaughan. The unanimity of aim and feeling between the architects and chapter was so marked that we can attribute it only to Divine Guidance. The architects had never seen the Cathedral Close before. They were as greatly impressed with the remarkable beauty and fitness of the site as all who have visited it have ever been. And now that Massachusetts Avenue has been graded, macadamized and lighted with lamps from Dupont Circle to Wisconsin Avenue, that site seems far nearer to the life of the city than it has ever appeared before.

THE SUNDIAL.

On Ascension Day the landmark given by Mrs. Julian James to commemorate the freedom of the Cathedral land from all debt was presented and consecrated. This landmark is a beautiful bronze sundial, surmounting an open air altar, in which are inscribed the names of those it commemorates. The sun dial marks not only the hours of the day, but the different seasons of the Christian year as the shadow of its upright cross falls upon them.



THE CATHEDRAL LANDMARK AND SUNDIAL.



AN OPEN AIR SERVICE AT MT. ST. ALBAN.

PREACHING THE GOSPEL TO ALL SORTS AND CONDITIONS OF MEN.

"The groves were God's first temples," exclaims the poet Bryant, and the Cathedral Open-air Evensong held from May to November around the Peace Cross in the Cathedral Close is a return to primitive practice in the Church of "preaching the Gospel in the Open to 'all sorts and conditions of men.'" These Open-air Services were begun in 1901 and have gained wide reputation in the Church because of the picturesque beauty of the idea and the national character several of them have obtained, notably the great Christian Unity Service, when His Grace the Archbishop of Canterbury gave his beautiful message from the mother church across the seas and 35,000 people were congregated on the grounds.

These Open-air Evensongs are part of a determined effort of the Bishop and the Cathedral Chapter to reach that large proportion of Washingtonians who are not attendants of any church. That they are reached through this agency, is attested by the cosmopolitan type of the congregations that swell the attendance on Sunday afternoon during the summer months.

Realizing that it is an afternoon well spent, open-air Even-song is becoming more and more popular and the congregation has included at times,

the President's family, officers of the army and navy, Congressmen, those famous in other worldly respects, and almost every type of citizen. That the lessons are well-taught is shown in the fact that numbers have been led to regular church going through the habit of attending the Evensongs and many have been confirmed in various parish churches of the city through the same influence.

The Evensong is a shortened form of evening prayer. The music is splendidly led by a vested sextet from the Marine Band, the brass instruments carrying the melody accompanied by sweet boy voices from the male choirs of the city.

The sermon is generally given by some notable preacher; Chaplain C. C. Pierce, of the United States Army, being the most frequent. His addresses are gifted in eloquence and he enjoys the full attention of his auditors. The sermons are not too long, and, perhaps, in all Washington, no sermons are listened to with as great interest. Occasionally, however, a Missionary Bishop or world famous divine occupies this out-door pulpit and the inspiration of the scene and of the near by National Capital has caused noble utterances to be made, that grandly reflect the highest progress of thought and work of the Church in America.

Through a Saint Chrysostom Fund, started by generous-hearted churchwomen, a Canon Missioner will be kept in

residence and the almost lost art of open-air preaching will win again multitudes to the Standard of the Nazarene. Through the auspices of this Fund the most eminent and learned clergy of the Anglican Communion will speak at the Cathedral.

"FOR HIS SAKE."

The Diocese of Washington has a helpful force of women home missionaries in the three hundred women members of the Daughters of the King, whose Cross is a witness that they are pledged thereby to pray and personally work "to bring their sisters to their Father's Home above." The Diocesan membership is comprised in twenty-four parochial chapters in which they carry on their noble work of visiting the sick, those in distress, in many instances acting as the Parish Relief Committees, doing all this work under the direct control of the Rector. Besides this, they assist the parish clergy with Confirmation Classes and carry out the object and rule of the Order, the spread of Christ's Kingdom among women and the strengthening of the parish life.

Affiliated with the Senior Order are six Junior Chapters with one hundred members. The Juniors do especially good work in bringing children to Sunday-school. Over each Junior Chapter is a Directress appointed from the Order of the Daughters. A separate Council of the Juniors was formed this last year, presided over by the President of the Senior Daughters.

Each Chapter has its own officers subject to the Rector of the parish, and under the General Council, which holds quarterly meetings throughout the year. A yearly Convention is also held. All work is done under the two Central Rules of the Order.

First: To pray daily for the spread of Christ's Kingdom, for God's blessing upon the Order, and for the prosperity of the Parish.

Second: To make an earnest effort, each week, to bring at least one woman within the hearing of the Gospel, and to aid the Rector as he may deem necessary for the furtherance of the work of Christ. It can be seen that the aims of the Daughters of the King are almost counterpart with those of the Brotherhood of Saint Andrew.

The Diocesan officers of the Daughters of the King are: President, Mrs. A. A. Birney; First Vice-President, Mrs. Charles E. Buck; Second Vice-President, Miss Victorine Koonen; Recording Secretary, Miss Mabel Whitcombe; Corresponding Secretary, Miss Mary A. Mason; Treasurer, Mrs. James E. Padgett.

THE COMING BROTHERHOOD CONVENTION.

The Executive Committee of the Local Assembly have opened permanent headquarters at 1306 G Street, N. W., for the coming International Brotherhood Convention to be held in Washington, September 25-29. It is announced that all preliminary local arrangements will be in charge of this Executive Committee, assisted by the following sub-Committees: Hospitality, General Cecil Clay, Chairman; Finance, William H. Singleton, Chairman; Press, Bert T. Ames, Chairman; Halls, J. L. Johns, Chairman; Music, Dr. Gabriel F. Johnston, Chairman; Transportation, Geo. R. Anderson, Chairman; Junior Work, J. Lewis Gibbs, Chairman. The personnel of these committees have not been completed as yet.

The first Local Assembly of the New Year will be held in Saint Paul's Parish House, 23d Street, N. W., on Tuesday, January 29th. The principal address of the evening will be made by the Hon. Robert H. Gardiner of Boston, Mass., President of the Brotherhood of Saint Andrew in the United States. Mr. Gardiner's topic will be "The International Convention," and a rallying call is sent out to the Local Chapters to attend and make this meeting a notable one.

The Washington International Convention bids fair to be the largest in point of attendance ever held, preceding as it does the General Convention of the Church in Richmond on October 2d. Thus is assured the attendance of the greater number of the clerical and lay delegates to the Convention, and also the brotherhood men who visit the Jamestown Exposition.

Delegates to the International will find Brotherhood work in the Diocese of Washington in a most flourishing condition. To the national membership of 13,000 and upwards, Washington contributes in her Local Association of thirty-two Chapters, including the growing "Junior Brotherhood," over 500 Brotherhood men in active membership. Diocesan clergy find the Brotherhood men of splendid aid in each parish, communicants as they are, and pledged to a Rule of Prayer and Service and earnest endeavor, for the spread of Christ's Kingdom upon earth.

The officers of the Local Assembly are: President, William B. Dent; Vice-President, W. H. Singleton; Secretary and Treasurer, Bert T. Amos, and Recording Secretary, J. Lewis Gibbs. General Cecil Clay and Bert T. Amos are the local delegates to the International Convention.

Missionary and Evangelical

A GREAT MISSIONARY ORGANIZATION.

The Church implies that every baptized woman should be a member of the Woman's Auxiliary, as the following extract from the General Canons, Title III, Canon 7, shows:

"Of the Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church * * *"

"Article II. This Society shall be considered as comprehending all person who are members of this Church."

The Christmas Boxes of the Woman's Auxiliary in the Diocese sent out during the Yuletide just past, brought joy into the hearts of the little children of the missions, Church schools and hospitals which the local branches yearly provide with Christmas cheer.

Much help has been given by the Auxiliary in the support of our Diocesan Missionaries in response to the request of Miss Julia Emery, General Secretary, and Missionaries are also aided by supplements to their inadequate salaries.

The local branches unite in supporting a scholarship in Saint Mary's School, Shanghai, China, and help to provide a companion for Bishop Rowe on his lonely Arctic journeys, and are always ready, with quick help, to contribute to special funds for pressing Missionary needs in all parts of the world.

It is reported that the work for the tri-yearly United Offering is progressing favorably. Double the amount is in hand already than was at the same relative time before the last Tri-ennial. Mrs. William Trott is custodian of the Offering toward the United Offering here. The total amount hoped to be raised by the National Society this year is \$100,000. The Parish Branches of Washington gave last year in money and boxes \$5,491.09. The Treasurer, Mrs. Alfred Williams paid out of this \$668.27 for Missionary objects.

The Mission Study Classes established in the Parish Branches familiarize the members with the inspiring work of the Missionaries working in the fields of the world.

The second Monday of every month at eleven o'clock a General Study Class of Missions is held at Saint John's Parish Hall. These classes are bright, entertaining and full of helpful suggestion to the Parish Branches.

The monthly Councils of the Diocesan Auxiliary occur on the first Tuesday of each month in Saint John's Parish Hall. Reports are read from the Parish Branches, appeals presented, interesting news of the Mission field announced, missionary literature distributed and missionary speakers address the Council on their work.

The present officers of the Diocesan Auxiliary are: President, Miss Wilkes; Vice-Presidents, Mrs. Henry Yates Satterlee, Miss Gilliss, Mrs. Murray Addison and Miss M. A. Riley; Treasurer, Mrs. Alfred Williams; Assistant Treasurer, Miss Saxton; Recording Secretary, Miss Bradford; Corresponding Secretary, Miss L. MacLeod and Custodian of United Offering, Mrs. William Trott.

YOUNG PEOPLE'S WORK FOR MISSIONS.

The youngest Branch of the Junior Auxiliary is at the Pro-Cathedral Church of the Ascension, where it was established last year officered by the following: President, Mrs. Henry Yates Satterlee; Vice-President, Miss Rosalie V. Johns; Corresponding Secretary, Miss Edith M. Clark; Recording Secretary, Miss Jessie Fant; Treasurer, Miss Anna McGowan, and Treasurer of the United Offering, Miss Ellen M. Young.

The Junior Auxiliary is an order which has as its primal purpose the effort to interest the young people of the church in the work and support of Missions. It dates back to 1889 when the various missionary societies among church children were organized into the Junior Auxiliary. Three aims are worked for:

Daily prayer for missions.

Systematic study of missions.

Regular gifts of work and money for missions.

The Juniors particularly work for scholarships in schools, and for work among the children in the mission fields for it is felt that they will be more interested in the children.

The second Sunday after the Epiphany is observed as a special Missionary Day, when the Missionary Work of the Church is brought to the children's minds through Missionary Rallies and other agencies.

The Diocesan Junior Auxiliary is organized in twenty-one parishes with membership between two and three hundred. The Diocesan Auxiliary holds quarterly meetings and at the Advent meeting a most instructive talk on the work among the Japanese was given by the Rev. J. J. Chapman, a Missionary from the District of Kyoto, Japan. In common with the mother organization the Junior Auxiliary is hard at work raising funds to augment the usual offering to the United Offering to be made at Richmond during the General Convention. Prospects are very bright in this Diocese that more than the apportionment will be handed in. The funds are in the hands of special United Offering Committees in each Auxiliary.

EVEN THE BABIES HELP.

A little seed of Christian love planted by a tiny three-year-old boy, Gaylord Hart, fifteen years ago, has resulted in the Babies' Branch of the Woman's Auxiliary with branch societies in nearly every American Diocese. Membership in the Babies' Branch dedicates a child from birth and the cradle to the spreading of Christ's Kingdom upon earth. A membership card, a box and copy of a leaflet are presented to the baby on joining and on every Sunday an offering is to be dropped by the wee fingers in the box, while mother or guardian says the prayer "God bless all the Missionaries all over the world, and all the little helpers, for Jesus' sake, Amen"; and the text, the gentle command of Christ himself, "Little Children love one another." Yearly, on Annunciation Day, the offerings in the box are sent to the Parish Secretary or the head of the Diocesan Branch. In answer the child receives a letter telling of the distribution of the money, one-third to Foreign, one-third to Domestic, and one-third to Diocesan Missions.

The five cents paid on entrance to the Babies' Branch is devoted to the United Offering of the Woman's Auxiliary at the Triennial Meeting. One of the most touching features of the work is the establishment of Memorial Circles, where bereaved parents keep the boxes and say the prayers in memory of the little ones in Paradise.

In this Diocese the Babies' Branch shows an increasing growth and branches exist in the greater number of the parishes. Miss Rosalie Van Dyke Johns is Secretary of the Babies' Branch in Washington and is ever ready to furnish information and assist in the formation of parochial Babies' Branches.

A THREE YEAR OLD.

On Christmas Day the youngest Cathedral Mission celebrated its third anniversary. This promising three-year-old is the Chapel of the Holy Nativity, situated at 17th and East Capitol Streets, Northeast, the Rev. Enoch M. Thompson, priest in charge. This latest Cathedral Mission has shown remarkable results in its three years' ministrations. Of the spiritual work accomplished are thirty-five baptisms, twenty-six confirmations, three marriages, and eight burials. At the present time there are forty-one communicants in the congregation and sixty children regularly attend the Sunday-school.



THE PRESENT CHAPEL OF THE HOLY NATIVITY.

Financially, the Mission has paid its own current expenses, and with the help of outside contributors, has raised a building fund of \$1800. A desirable lot was purchased for building August 20th, and \$1725 paid on it in cash. The residue to be paid on the lot is \$1954.79.

In the neighborhood of the Chapel of the Nativity is a great need of and a great opportunity for the church. Work among the children of the district is especially desired and needed.

The Cathedral, as the Mother Church of the Diocese, ever ready to initiate, foster and encourage mission work, has now nine mission stations under its care. The eldest mission is the flourishing Chapel of the Good Shepherd, Sixth Street, Northeast, one of the most active and progressive congregations in the Diocese. Under the charge of the Rev. C. Rochford Stetson, priest in charge, and the Rev. C. S. Abbott, Jr., assistant minister, its congregation has increased to 409 communicants and its Sunday-school has 401 scholars. The work done by the Church of the Good Shepherd in its community is inspiring and encouraging, and it has become one of the most vital and helpful church forces in Northeast Washington.

While still a Mission itself, it has reached out and helped to maintain or establish other Cathedral missions. The Good Shepherd clergy have charge of All Saints, Benning, D. C., with 80 communicants and 62 in the Sunday-school; and Saint Matthew's, Chesapeake Junction, D. C., 63 communicants and 36 Sunday-school schol-



THE SUNDAY-SCHOOL OF ST. GEORGE'S MISSION.

ars. Saint Bartholomew's Mission, the latest organized, is also in their care.

Saint George's Mission, Rev. Edward Douse, deacon in charge, Fort Reno, is doing a good work and the following Cathedral Missions for work among colored people are under the supervision of the Rev. Richard P. Williams, Archdeacon of Washington. Rev. J. C. Van Loo is deacon in charge of Saint Monica's Chapel at 2d and F Streets, Southwest, numbering 43 communicants and 87 Sunday-school scholars. Calvary Chapel, H Street, Northeast, with its 27 communicants and a Sunday-school of 121 children under the capable charge of the Rev. F. L. A. Bennett is a beginning in the Northeast. Anacostia has a church center for her colored population in Saint Phillips' Anacostia, the Rev. W. V. Tunnell, priest in charge with a communicant's roll of 35, and a Sunday-school of 30 pupils.

COLORED POPULATION OF WASHINGTON NEARING 100,000 MARK.

That Washington has the largest colored population of any city in the world, not even excepting the populous towns of darkest Africa, is a fact not generally known.

The colored race contributes nearly one-third of the citizens of the Capital City, in round numbers rapidly approaching the 100,000 mark. Throughout the entire South, Washington has become the Mecca of the negro; in fact, a half-way house between the North and the South.

Ministration to the spiritual wants of

these colored brethren is undertaken by the Archdeacon of Washington, the Rev. Richard P. Williams, Rector of Trinity Church, and the Committee for Colored Work of the Diocesan Convention.

A Committee to investigate thoroughly the religious conditions among the colored population of Washington was appointed at the November meeting of the Archdeaconry. The personnel of the Committee is made up of the following well-known churchmen: The Rev. R. C. Smith, D. D., Rector of Saint John's; Rev. R. H. McKim, D. D., Rector of Epiphany; the Ven. R. P. Williams, Archdeacon and Rector of Trinity; Thomas Nelson Page, and Dr. William C. Rives.

This Committee will report back to the Archdeaconry when its labors of investigation are concluded and statistics and data on the subject have been obtained. It is expected that the work of the Committee will prove effective in aiding the Church's work.

Already in Washington Saint Luke's Church, with its 544 communicants, the Rev. T. J. Brown, Rector, and Rev. A. W. H. Collier, assistant, and Saint Mary's Church, a Chapel of St. John's Parish, with 342 communicants, the Rev. O. L. Mitchell, priest in charge, are doing an excellent work among the colored people of the city. The colored priests in charge are cultivated, hard-working and capable men, and it is felt that the whole situation could be adequately handled were sufficient funds in hand to provide enough colored workers such as they, for the work among these people in the city and diocese.

IN THE STEPS OF SAINT MONICA.

The churchwomen who make up Saint Monica's League in this Diocese are calling public attention to the need so apparent for increased building facilities in the colored missions of the city and at Fort Reno. With a constantly growing negro population, the congregations soon overflow the humble little houses of prayer and in order to make the work fully effective it will be necessary that larger working space be provided.

The assistance given to the colored work in Washington by the members of Saint Monica's League in the sixteen years of its existence has been most noteworthy. The League was organized to work under the Church Commission for Work Among the Colored People, but several years ago was merged with the Committee on Missions. Recently, this Committee has contemplated the union of several church institutions under one management.

The definite work done by the League is the giving of money monthly to various Colored Church Schools and Missions in this Diocese and throughout the South. Last year nearly seven hundred dollars were distributed by the League in this manner.

The League meets in Saint John's Parish Hall, cor. of H and 16th Sts., on the second Tuesday of each month at eleven a. m.

Saint Monica's has been particularly fortunate in the constant service of the same officers for years, who thus have become thoroughly in touch with all aspects of the work. The officers of the League are: President, Mrs. J. C. Bancroft Davis; Vice-President, Miss Turnbull; Secretary, Mrs. Frank H. Bigelow; Treasurer, Miss Freeman; Mrs. Nicholas Luquer, Mrs. H. E. Pellew, Mrs. H. Y. Satterlee, and Mrs. Alfred Williams who make up the Board of Managers of the League.

"A SILENT CONGREGATION."

Church work among the deaf mutes in Washington is nearing its fiftieth year. Now, after a half-century of endeavor to administer to the spiritual needs of the mute, the work among deaf mutes in the South is to be centered and sent out from Washington as far as possible. To aid in this laudable effort, the Washington Committee on Deaf Mute Work in the Diocese, composed of the following members: Archdeacon Williams, Rev. C. E. Buck, Rev. W. L. Devries, W. H. Singleton, and C. J. Hedrick, have volunteered to secure the increased support, not only in this city, but in the cities and dioceses of the south as well.

This venture of faith has brought forth very gratifying increase of results in the work, and is meeting with good, though not

adequate, response to the appeals for increased financial support. The Rev. O. J. Whildin, by appointment of the Board of Managers of Domestic and Foreign Missions, has been in charge of the work among the deaf mutes of the South since the death of the Rev. Job Turner. It was in order to retain the services of the Rev. George F. Flick, Rev. Mr. Whildin's mute assistant, who has ministered to the Washington Congregation, that the Washington Committee undertook to raise \$700.00 yearly for a salary for Mr. Flick.

They did this in the sure faith that church people of Washington, Baltimore, Norfolk, Richmond, and other southern cities will come to their help in giving ears to the deaf that they may hear the gospel preached, and tongues to the dumb that they may praise God.

The Deaf Mute Mission in Washington is situated in Trinity Parish Hall and weekly services are held on Sunday night in Trinity Chapel at eight p. m. Holy Communion services are held every month and on holy days. The Washington mission has about forty communicants. Lectures and guild meetings brighten many weary hours for the mutes and it is hoped, now that the Rev. Mr. Flick who is in charge, has completed his studies, that the work in Washington can be enlarged and more frequent services held, and more pastoral visiting done. A Bible Class of Deaf Mutes is also maintained and it is said that the mutes are deeply interested in Biblical history and are splendid students. The lives of Old Testament characters are given in a sort of lecture series, succeeded by those of New Testament heroes.

The first permanent organization for this work in Washington was formed in 1885 at the Church of the Ascension, Rev. J. H. Elliott, D. D., Rector. At a later date services were held in Saint John's Parish Hall. Many famous deaf mute missionaries served at the Washington mission, who are now in deaf mute missionary work in various parts of the world. The peculiar feature of the work among deaf mutes is that the Christianity that gave them a language, now, contrary to ancient canon, provides them with teachers and ministers from among their own ranks.

A PRAYER FOR THE CATHEDRAL.

O Lord, who has taught us, "All things are possible to him that believeth," and that Thou wilt favorably hearken to the prayers of two or three, who ask together in Thy name; we plead the fulfilment of Thy promise and beseech Thee to hasten the building of this House of Prayer for all people, in the Capital of our Country.

O Lord make speed to help us. Amen.



(Harris Ewing Photo.)

PANEL OF THE RESURRECTION—JORDAN FONT.

*DOING GOOD UNTO ALL MEN AND
ESPECIALLY UNTO THEM THAT
ARE OF THE HOUSEHOLD
OF FAITH.*

For several months past the Diocesan Missioner, the Rev. W. J. D. Thomas, has had the oversight of the Work of Grace Church, Southwest Washington, in the laudable endeavor to prevent that old and historic parish from being wiped out and its property sold under deeds of trust for \$6,000. In the 40,000 population of Southwest Washington the Church should certainly have another strong center, in addition to Epiphany Chapel so splendidly sustained by Epiphany Church.

The work of the Diocesan Missioner since his appointment in May, 1903, has been directly under the command of the Bishop, and his duties have been to minister to the vacant churches of the Diocese and to assist the parochial clergy in broadening and deepening the religious life of the people, to visit the sick and aged and to encourage them to take a deeper and deeper interest in the spiritual and material welfare of God's Kingdom. As chaplain, the Missioner visits the jails, police and juvenile courts, conducts services at the United States jail and at the House of Reformation, visits the hospitals, and has aided in the work among the canal folk.

In the Diocesan Missioner the Bishop has a most effective agency for general church work in the Diocese. Rev. Mr. Thomas is of the true missionary type and is most fervent and earnest in his work.

IN MEMORIAM.

On the last Sunday of the old year, the whole city of Washington was inexpressibly shocked by the news of the terrible railway accident that had taken place at Terra Cotta. There is scarcely a person who will read this paper, who did not have one or more friends who suffered either directly or indirectly by this accident.

Our own Church has met an irreparable loss in the death, by this accident, of Dr. E. Oliver Belt.

On Sunday morning, May 17, 1896, the Bishop of Washington was in the train on his way to Prince George's Parish, for confirmation, when he was joined by Dr. Belt, who came and sat in the seat beside him, and then and there broached the subject of the Episcopal Eye, Ear and Throat Hospital. The Bishop gave the scheme his cordial sympathy and approval, and shortly after that the Hospital was opened.

This Hospital largely owes its success to the active, self-sacrificing efforts of the Church people of Washington, both men and women, who have devoted themselves to its support, but most of all to the very able corps of physicians upon its staff, and among these Dr. Belt grasped the laboring oar. He had the full confidence of his brethren in the medical faculty, as well as of the Church people of the Diocese, and it is most largely due to his indefatigable exertions that the Hospital has attained its present success.

His loss will be simply irreparable.



SAINT AGNES' SCHOOL, 3017 O STREET, WASHINGTON, D. C.

A SISTERS' SCHOOL.

Recently the Industrial School maintained by the Sisters of the Epiphany was converted into St. Agnes' School where parents desiring to educate their daughters under religious influences are given the opportunity to do so at moderate cost.

The teaching is done by the Sisters, assisted by Miss Frances T. Towers, A. B. (Vassar), and one other resident instructor. The courses of study begin with the primary department and grade upwards to a College preparatory course. Religious instruction, the Catechism and Church history are taught in all the grades. The school is located at 3017 O Street, Northwest, in a commodious three-storied building.

A CLERICAL MISSIONARY SOCIETY.

It used to be said some years ago that it was impossible for the church to fulfill its true mission, in the evangelization of the world, because the clergy as a body were not as yet converted to the missionary idea and did not feel that it was incumbent on this particular branch of the church to make disciples of every nation, as it was manifestly incompetent to make all the members of this nation its disciples. There was some foundation in fact for this somewhat sweeping arraignment of the clergy, but a means to better the condition and to assist in their conversion to the cause of missions was first proposed in England, where a

little band of young clergymen who were filled with missionary zeal and burning to make their brothers feel the same enthusiasm, organized themselves into what was called the Junior Clergy Missionary Association. This Association proposed to devote itself to members of the clerical profession primarily, and by every possible means to make the clergy not only feel their responsibility for the spread of the gospel throughout the world but also to make them enthusiastic in an attempt to fulfill this responsibility.

Its objects were, first, the study of missions in the widest sense of the term; secondly, intercessory prayer for the spread of the gospel and for the answering of particular needs in the mission field; thirdly, to encourage young clergymen to offer themselves as missionaries.

Such was the purpose of this Association, which, founded in England some years ago, has now a membership of 5,000 clergymen. Branches of this Association have been formed in this country, in Boston, New York, Philadelphia and Washington. These branches are in close connection with the English mother society and serve as another bond with the English Church.

The banding together of clergymen of the church for the purpose of informing themselves on the work in the mission field and to pray for the sending forth of more laborers is going to produce widespread results all over the country in the furtherance of the church's great work.

THE SEED OF A MISSIONARY COLLEGE.

The Syllabus of subjects issued by the Bishop's Board of Examining Chaplains serves to call attention to the fact that the seed of a Missionary College already exists in the Diocese. This is especially interesting, in view of the powers extended to the Cathedral Chapter by the United States Congress for the conferment of Academic and University Degrees, which powers might be used in the establishment of a school for missionary priests and others.

The main heads of the Syllabus as set forth by the Chaplains are:

IN LIEU OF THE DEGREE OF BACHELOR OF ARTS:

English Literature,
English Language,
Logic,
Rhetoric,
Mental Philosophy,
Moral Philosophy,
Physics,
History,
Latin and Greek.

FIRST CANONICAL EXAMINATION:

The Old Testament,
The New Testament,
The Prayer Book,

SECOND CANONICAL EXAMINATION:

Evidences,
Christian Ethics,
Dogmatic Theology.

THIRD CANONICAL EXAMINATION:

Church History,
Ecclesiastical Polity,
The Constitution and Canons,
The Book of Common Prayer.

The examination of Candidates for Holy Orders is, under the General Canons, in the hands of the Examining Chaplains, who are five in number, appointed by the Bishop. The Board includes the Rev. W. L. Devries, Ph. D., President; Rev. George F. Dudley, Secretary, and the Rev. E. S. Dunlap, Rev. F. B. Howden, Rev. William M. Morgan Jones and Rev. Walden Myer.

This Board may, in view of the Syllabus, be considered the nucleus of a Missionary College, such as that of St. Augustine at Canterbury, from which so many hundreds of missionaries have been sent to all parts of the world, and it is hoped that such an institution may some day be established within the Cathedral Close where young men, postulants for Holy Orders, may be prepared for their labors within and beyond the Diocese.

OUR THEOLOGICAL SEMINARY.

King Hall was started fifteen or twenty years ago, as an institution of the general Church for the education of negro candidates for Holy Orders, while they were pursuing their studies at Howard University, on condition that it was to be supported by the Board of Missions.

Within the past two years the Board of Missions, in order to center its work at other points further South has given up altogether the work in Washington, and in consequence, King Hall for the past year has been closed, because there were no funds adequate for its support.

It is very plain that King Hall can not preserve its character as a general institution unless it is supported by the church at large, and the Board of Trustees are considering at the present time how this matter may be brought about so that our theological students may continue to have the advantages of Howard University which are especially great under the direction of Dr. Thirkild who has had an immense amount of experience in this work.

Washington has the largest colored population of any city in the whole world. All classes of colored people from the most intelligent and best to the lowest and most depraved gather here. It was in just such centers of population that the early Church took the deepest root, and although she succeeded in assimilating and christianizing Parthians and Medes, Cretes and Arabians, and all the nationalities that dwelt around the shores of the Mediterranean, it is a singular fact that the African negro was not represented there among the freemen or slaves who were thus christianized.

How the Church shall reach the negro is therefore an entirely new problem, and Washington would seem to be the place of all others where this problem can most readily be solved, because in addition to the other facts which have been mentioned, it is the place where Northerners and Southerners with their different points of view, each of which has its valuable perspective, can meet and confer together.

The men who have graduated from King Hall in the past four or five years have been under weekly instruction of the Bishop of Washington himself and he and the Board of Trustees, as well as the President of Howard University, think it of vital importance that King Hall should be maintained for the training of our colored ministry.

A MUSICAL AT THE CATHEDRAL SCHOOL.

The delightful concert in Saint Hilda's Hall, under the direction of Fraulein Ella Stark, on Thursday, December 6th, was greatly enjoyed by the pupils of school and the invited guests present.

The program, very comprehensive and entertaining, contained seven numbers performed by the following soloists: Fraulein Ella Stark, Piano; Miss Marguerite O'Toole, Harp; Miss Jackson, soprano, and Professor Anton Kaspar, violin. Fraulein Stark played in her happiest manner the beautiful Chopin Concerto in E. Minor, first movement, with the orchestral part given on a second piano by Mrs. Otto T. Simon.

Bangs and Miss M. B. Whiton, B. A., as principals.

This year the school has been under the new Principal, Mrs. Barbour Walker, M. A., who has already endeared herself to pupils and faculty. Bishop Satterlee is President of the Board of Trustees with an Advisory Committee as follows: The Rev. Alfred Harding, D. D., the Rev. Randolph H. McKim, D. D.

A specially fine equipment in the way of fire protection, sanitary, and water supply, well ventilated and sunny class rooms, splendid gymnasium, art studio, music rooms, spacious assembly hall, arrangements for each resident student to occupy a room of her own giving opportunity for private life and quiet thought, and an isolated infirmary for the sick under the care of a



Miss O'Toole's two numbers, dainty and entrancing, were compositions of Oberthur, entitled "The Legend" and "Autumn." The vocalist was Miss Jackson. The violin solos were most effective, Mr. Kaspar in his usual masterly style delighting all with his two selections from Vieuxtemps, the "Romanze" of Wieniawski and "The Taran-telle," by Sauret.

The National Cathedral School continues to be one of the most important features of Washington school life. The noble building which stands at the northwest corner of the Cathedral Close is the munificent gift of Mrs. Phoebe A. Hearst to the Cathedral Foundation. The interior furnishings represent another gift from Miss M. W. Bruce of New York. The school was opened in October, 1900, with Miss L. A.

trained nurse, have pleased parents with the care for the preservation of health and the development of character.

Two distinct though closely related departments are found in the Boarding and Day Departments. The Faculty is an unusually capable and competent one, composed of graduates from the best colleges of the country. It is sought to give the girls such a Christian education as will thoroughly fit them for the respective spheres of life they will occupy after they leave their Alma Mater.

The capacity of the school is limited to seventy-five boarding, and the same number of day pupils. Opening in 1900 with about thirty-five in the house it has grown steadily until it now has seventy-two boarders and sixty day pupils.

A SUNDAY-SCHOOL TEACHERS' TEACHER.

As provided for at the last convention of the Diocesan Sunday-school Institute a Normal Training Class for teachers has been started under the direction of Mrs. Coleman, sister-in-law of the Bishop of Delaware, as follows:

Central Section: Church of the Epiphany, G, near 14th St., N. W. Every Wednesday at 8 p. m., beginning January 16th.

Western Section: St. Thomas Parish Hall, Church St., near 18th St., N. W. Every Friday at 3 p. m., beginning January 18th.

Eastern Section: Trinity Parish Hall, Third St. and Indiana Ave., N. W. Every Monday at 8 p. m., beginning January 21st.

The inauguration of this class is regarded as a forward movement in the Sunday-school Institute work.

The Institute takes thought for the religious education of the 7,700 children in the parish Sunday-schools of the Diocese. Regular meetings are held on the third Tuesday of the month in Epiphany Parish Hall at 7:30 p. m. Papers are read on various Sunday-school topics and the informal discussions that follow are valuable lessons to the teachers who attend.

The officers of the Sunday-school Institute are: President, The Bishop; First Vice-President, Rev. Alfred Harding, D. D.; Second Vice-President, Rev. William L. Devries, Ph. D.; Third Vice-President, Rev. Charles E. Buck; Secretary and Treasurer, E. S. Hutchinson, while the Executive Committee is composed of the

Rev. C. R. Stetson, Rev. Wm. R. Bushby, S. E. Kramer, William H. Singleton, and Albion K. Parris.

At the last Diocesan Convention, a Canon was adopted constituting the Sunday-school Institute an institution of the Diocese of Washington, providing that, as representatives of the Convention, two presbyters and one layman be elected as members of the Executive Committee, and that an Annual Report be made to the Convention of the condition and needs of the Sunday-schools of the Diocese.

AN ASSOCIATION OF 300,000 GIRLS.

"Epiphany," the first branch of the Girl's Friendly Society in Washington, celebrated on New Year's Eve, its tenth anniversary, by an enjoyable social evening. A special G. F. S. service in the church on Sunday night, December 30th, also commemorated the occasion.

The Girls' Friendly Society has in its world membership over three hundred thousand women and girls, thirty thousand of whom are resident in the United States. In the ten years of its existence in Washington, it has grown to 1100 Associates and Members in 17 Branches.

The Diocesan officers of the Society are President, Mrs. H. C. Bolton; Vice-President, Miss Satterlee; Secretary, Miss Mary Madison McGuire; Treasurer, Miss Katherine Lowndes; Chairman of the Holiday House Committee, Miss Lewin.

An important feature of the Diocesan Girls' Friendly work is the G. F. S. Holiday House at Sandy Spring, Maryland.



THE GIRLS' FRIENDLY HOLIDAY HOUSE.

The Girls' Friendly Society is an effective agency for the physical, mental, and spiritual well-being of girls and women thrown out into the hurly-burly life of the work-a-day world, where temptation constantly assails them. Its purposes are noble and are well-expressed in the motto of the Society and its objects.

The motto: "*Bear ye one another's burdens, and so fulfill the law of Christ.*"

The objects: First. 10 band together in one society women and girls, as Associates and Members, for mutual help (religious and secular), for sympathy and prayer.

Second. To encourage purity of life, dutifulness to parents, faithfulness to employers, temperance and thrift.

Third. To provide the privileges of the Society for its members, wherever they may be, by giving them an introduction from one branch to another.

AN INTELLECTUAL FEATURE OF THE DIOCESE.

The yearly Library Days that have been held in the Diocese for some time past, have succeeded in acquiring over two thousand five hundred books for the Diocesan Library which has well appointed reading rooms in Trinity Parish Hall.

This Reading Room is open from 9 to 12 daily and in addition to the books has a good store of missionary and religious periodical literature on hand.

The Committee for the present year appointed by the Bishop at the Annual Convention are the Rev. Clement Brown, Mr. E. B. Hay (deceased), and W. D. Baldwin; Librarian, Miss Florence Howard.

THE NUCLEUS OF THE FUTURE CATHEDRAL LIBRARY.

Two interesting Church maps were published last year in Washington by the Cathedral Missionary Library, a highly instructive chart of Christian growth in the world and a Church map of the City of Washington showing parish limits and the situations of the Churches.

The Cathedral Library now numbers nearly one thousand volumes and is being constantly added to.

An exceedingly important and interesting addition to this Library by the gift of the Department of the Interior, through the kindness of the Rev. John G. Ames, has been lately received. It consists of several hundred bound volumes of valuable Government publications on sociological and other subjects of value to a Church Library and which with their indexes form the beginning of a comprehensive reference library on the life and labors of the people.

BISHOP GORE'S BOOK ON THE VIRGIN BIRTH.

One of the serviceable gifts recently acquired, through the Bishop by the CLERICAL READING UNION LIBRARY is the Bishop of Birmingham's Book on "The Permanent Creed and the Christian Idea of Sin." This authoritative volume might well be taken for a text book on the Church's vital belief in the Virgin Birth.

Bishop Satterlee has said of Bishop Gore's splendidly written book: "I feel that it clears the whole atmosphere of the discussion regarding the Virgin Birth."

In connection with the gift are several copies of Bishop Gore's Primary Charge on the same subject, which represents his first opinions on the question.

This accession serves to portray the real place the Union is taking in answering the intellectual wants of the clergy of the Diocese. Headquarters in Saint John's Hall, 16th and H St., N. W., have been found for the Library and here the books will be stored, cared for and given out upon application to Rev. E. S. Dunlap, Librarian.

Bishop Satterlee is President of the Union *ex officio* while the Rev. E. S. Dunlap is Secretary, having succeeded Mr. Gracie Richards in that office. The books are sent out and reports from the clergy show that they are deeply grateful for the intellectual feast provided by this Library.

TO READ, MARK, LEARN AND INWARDLY DIGEST THE HOLY SCRIPTURES.

The notorious neglect of Bible reading prevalent in the present age is guarded against in the Diocese of Washington by the existence here of a branch of the Society for the Home Study of Holy Scripture and Church History, whose rooms are at 2022 F Street.

There the Librarian of the Society, Miss Sarah F. Smiley, is ever ready to direct the seeker after Biblical knowledge, and a more comprehensive collection of Bible authorities and commentaries is hardly existent anywhere, not excepting the Library of Congress.

The Diocese assists the Society in paying its rent and meeting other expenses and the clergy have found the Society library of great assistance in preparing sermons, lectures and other public addresses.

In these days of attack on the Bible it is well that such a collection of works sustaining the integrity and authority of the Holy Book should be brought together in an accessible and intelligent form and churchmen of the Diocese are to be congratulated in that they have this priceless privilege at their very doors.

AN INVITATION FROM THE BISHOP

As many of the 18,000 communicants of the Diocese as possible are invited by the Bishop to become members of the "Communicant's Fellowship," and attend "Communicants' Quiet Hour" at the Pro-Cathedral Church of the Ascension on each Saturday of the coming Lent, from 4.45 to 5.45 p. m. The Bishop will himself conduct these Quiet Hours and he especially desires that many at least of the 14,000 communicants resident in the city may come.

The Communicant's Fellowship is not a society or guild, or order; it is not organized, but is a movement to obtain "greater devotion and deeper spirituality in individual Church life." The Bishop is therefore the Spiritual Leader of the Fellowship in the Diocese and the Rectors act in the same capacity in their parishes. Regular communions, daily reading of the Bible, daily intercession in prayer, especially for diocesan and parish objects and systematic giving of both time and income are the chief aims of the Fellowship.

Cards of membership in the Fellowship can be obtained from the Rectors of the Parishes. In the short time of its existence the Fellowship has demonstrated that it is a spiritual force binding communicants together in godly fellowship and in the love of Christ.

*TO MAKE BEAUTIFUL THE HOUSES
OF GOD IN THE LAND.*

An endeavor to help small parishes and struggling missions to more reverent and beautiful services especially in the celebration of the Holy Eucharist by well appointed altar furnishings, is the noble aim of the Cathedral Embroidery Guild, an active organization connected with the Cathedral work which meets Tuesdays in the Guild rooms at 1111 Massachusetts Avenue, the parish house of the Pro Cathedral Church of the Ascension.

It is an inspiring sight to see this pleasant company of ladies engage in fashioning with woman's most perfect art, that of needle work, the beautiful altar cloths embroidered with all the loving skill of faithful churchwomen. The aim of the Guild is fourfold.

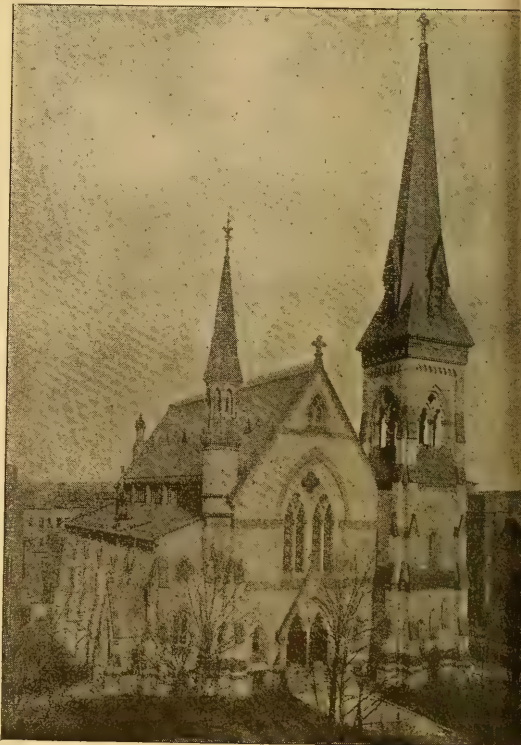
First, to establish headquarters where altar societies, clergymen and individuals may apply for information on subjects connected with the appointment and care of altar and chancel.

Second. To take orders for Altar linen, hangings and vestments for clergy and choir.

Third. To supply small parishes and missions with requisites for the reverent conduct of the services, especially the Holy Eucharist.

Fourth. To provide a place to which discarded chancel appointments may be sent to be repaired and given where such article or articles may be most useful. The Guild membership is divided into two classes, sustaining members and active members, and there are also two classes of pupils those who have the privilege of the class on paying weekly tuition and those who labor solely for the Guild.

The Board of Managers of the Guild are Mrs. H. Y. Satterlee, Mrs. Clement Brown, Miss Burgess, Mrs. Frank H. Bigelow, Mrs. William C. Rives. Mrs. G. C. Bratenahl, President, Miss Mackrille, Vice-President, and Mrs. A. S. Johns, Secretary.



THE PRO CATHEDRAL CHURCH OF THE ASCENSION.



THE LANE-JOHNSTON MEMORIAL BUILDING OF THE WASHINGTON CATHEDRAL CHOIR SCHOOL
(FROM THE ARCHITECT'S DRAWING).

IN MEMORY OF HER SONS.

One of the most notable additions to the Cathedral Foundation is the handsome Cathedral Choir School, now nearly completed, the beautiful memorial left by Mrs. Harriet Lane Johnston in memory of her two sons who died in boyhood. Three hundred thousand dollars was given by Mrs. Johnston for its establishment and the terms of the will provide that one-half of this sum be devoted to the school building itself and the other half as an endowment toward its maintenance.

The building is situated in the Cathedral Close south of the Little Sanctuary and is built in Gothic style to correspond with the projected architecture of the Cathedral edifice. A striking feature of the interior is the groined corridor that leads from the school room to the refectory and music room. The entire length of the school building is 187 feet.

The interior of the building is admirably planned for school purposes. One wing of the lower floor contains a large music room and dining room, the other the principal school room. A library or common room occupies the center where the boys will congregate after study hours around a roaring open fire and enjoy their social life.

A self-contained eight-room house for the head master occupies the smaller central wing of the school.

The second story wings are used for dormitories, in which each boy has a cubicle to himself while a master's room connects with each dormitory. In the third story are the rest of the masters' rooms, the guest rooms and servants' quarters, which are reached by a separate stairway.

The primal purpose of the school is to give the Cathedral choir boys a good preparatory education and a thorough musical training as well. Room is provided for forty-five boarders and a large number of day scholars. Boys outside the choir will be accepted in limited number and it is the aim to make the school rank with the best American and English boys' schools. Choir schools are rare in America and this noteworthy gift of Mrs. Johnston will serve to raise the standard of music in the vested choirs of the diocese and country.

A SOCIETY TO AID THE BISHOP.

Under the immediate guidance and headship of the Bishop the Bishop's Guild with its growing membership of upwards of two hundred is a decided help to him in the supra-parochial work of the Diocese. The purpose of the Guild is mainly devotional and to build up strong church workers for Diocesan work.

The Advent Meeting was largely attended by all the Societies of the Diocese directly under the supervision of the Bishop and interesting reports on the progress of the work were presented by their officers. They showed the Diocesan organizations in splendid working order and were most encouraging. The Bishop gave them a short talk in which he spoke of the opportunities constantly appearing for the work of the Guild and hoped that the forthcoming church year would see their work more and more blessed.

Mrs. H. Y. Satterlee is President of the Guild and she is assisted by Mrs. A. S. Johns as Secretary.

A SOCIAL ORGANIZATION OF THE CLERGY.

The Clericus of Washington is a clearing house for the interchange of useful ideas, helpful suggestions, in short an experience meeting for the clergy of the Diocese, where in social gatherings they meet to enjoy one another's society and discuss matters of vital interest to all.

Although informal in action the Clericus is thoroughly organized and is officered at present by the President, Rev. Thomas A. Johnstone and Secretary and Treasurer, the Rev. George F. Dudley. Many instructive, entertaining papers have been read at its sessions, and afterward discussed by those present.

The Clericus met on Tuesday, the 15th inst. at the residence of the Rector of St. Andrew's. At times the Clericus is addressed by distinguished divines outside the Diocese.

WASHINGTON'S CLUB OF CHURCHMEN.

The Churchman's League, Washington's organization of laymen, is interested at the present time in the movement toward more systematic christian work among the immigrants to our country. A report compiled by the Hon. F. P. Sargent, Commissioner of Immigration, contains interesting statistics and other data and it is felt that more must be done to bring the blessings of civilization to these incoming millions who see in America the Mecca of their hopes, the perfection of earthly government, the shrine where liberty is worshipped.

The Churchman's League has appointed a committee to aid and co-operate with the Board of Missions on the subject.

The Diocese of Washington is indebted to the Churchman's League for the yearly course of Lenten Lectures, which are given by men notable in American Church life. They act as a stimulus on the whole diocesan life, and the League itself has been the means of binding together the men of the Church in closer ties of sympathy and fellowship. Its monthly meetings are well attended and particular attention is paid to missionary topics.

The personnel of the League is made up of both clergymen and laymen.

The officers for this year are: President, Wm. H. Singleton; Vice-President, Edward F. Looker; Secretary, Admiral M. T. Endicott; Treasurer, H. L. Rust. Members of Executive Committee, besides the above: Rev. R. H. McKim, D. D., Rev. G. C. Carter, Rev. W. M. Morgan-Jones, Mr. J. Lane Johns.

THE COMMON CAUSE OF THE DIOCESE.

The blessings of adversity have been sung by the poet but not often realized in prose but it is certain that the Bishop of Washington Fund, which owes its organization to the imperative need of united Diocesan effort to alleviate parochial indebtedness has been one of the closest bonds between the parishes ever known in the Diocese.

A Diocese entirely free from debt will be a novelty in the American Church. The \$300,000 due has already practically been reduced by one-third in money and pledges.

While debt-paying is the present chief aim, still the large missionary ideal is ever before the workers of the Fund, namely, the extension of Christ's Kingdom both within and without the Diocese. The Fund was organized in commemoration of the Bishop's tenth anniversary, and from the first almost every parish worked to raise money for the Fund. The spirit of parochial selfishness has been obliterated through its benign influence and if no other purpose had been gained, this alone would have been worth while, for it has taught the churchmen of Washington to help one another.

BEQUEST OF DOCTOR CRUMMELL TO BECOME SAINT LUKE'S HOME.

Under the terms of the will of the late Alexander Crummell, D.D., and of his wife, Mrs. Jennie A. Crummell, a valuable piece of real estate came into the possession of the last Diocesan Convention. The rentals from the property add income to the revenue of the Home, which will help it in its current expense. Saint Luke's Home will provide a shelter for aged women of the church of African descent, widows and spinsters.

The property is placed in the hands of a Board of Trustees, of which the Rector of Saint Luke's Church is a member ex-officio and the others are appointed by the Bishop to serve annual terms.

The institution will be under a Board of Managers, appointed by the Trustees upon the nomination of the Rectors of Saint Luke's, Saint Mary's, Saint Monica's, Saint Phillips', Calvary and such other congregations as the Trustees may from time to time determine. Dr. Alexander Crummell, for a long time labored diligently in this Diocese and the gift is a fitting one in memory of his noble life.

A REFUGE FOR THE WIDOWED AND ORPHANED.

Admiration for the Widows' Home at Hartford, Conn., a most effective church home for widows, led Mrs. Elizabeth J. Stone to establish the Lenthall Home, which cares for the indigent widows of Epiphany Parish and is under the control of the parish authorities of Epiphany Church.

The Home is situated at 19th and G Streets, Northwest, and for a nominal rent widows are allowed to occupy pleasant apartments of two and three rooms, subject only to certain rules of the institution. Food and fuel is provided by the inmates themselves and it has indeed proved a refuge for many lonely widows with young children.

The Trustees of the Home are: W. S. Albert, President; W. D. Baldwin, Secretary and Treasurer; Mr. George Truesdell and Mr. E. S. Hutchinson.

TAKING CARE OF THE LITTLE ONES IN CHRIST'S NAME.

"There is only one question asked when application is made for admission to St. John's Orphanage," said the Rector of Saint John's Church, the Rev. Roland Cotton Smith, in speaking of the work of the Orphanage, "and that one question is, 'Is the child in need?' and if there is room, and often there is no room, the 'child,' no matter where it comes from, is taken into the home and given a mother's care, and is made an honest, healthy, holy child.

"That is why the people of St. John's Church help the Orphanage," continued Doctor Smith and "that is why we ask the good people of Washington to help in it too."

The Orphanage is not a parochial institution, the Bishop being President of the Board of Trustees. It is a beneficent work, and a diocesan institution. In a sense it belongs to the whole city of Washington. But though St. John's Parish did not create St. John's Orphanage it has for years most generously supported and maintained it. The Orphanage gradually grew up around one person, Sister Sarah, and St. John's parishioners have always been glad to assist it in every way possible because of its worth and because named for St. John.

The officers of the Orphanage are: Presi-

dent, The Bishop *ex officio*; Warden, the Rev. Roland Cotton Smith, D. D., *ex officio*; Secretary, Frank W. Hackett, and Treasurer William T. Peachy, with Sister Sarah in charge.

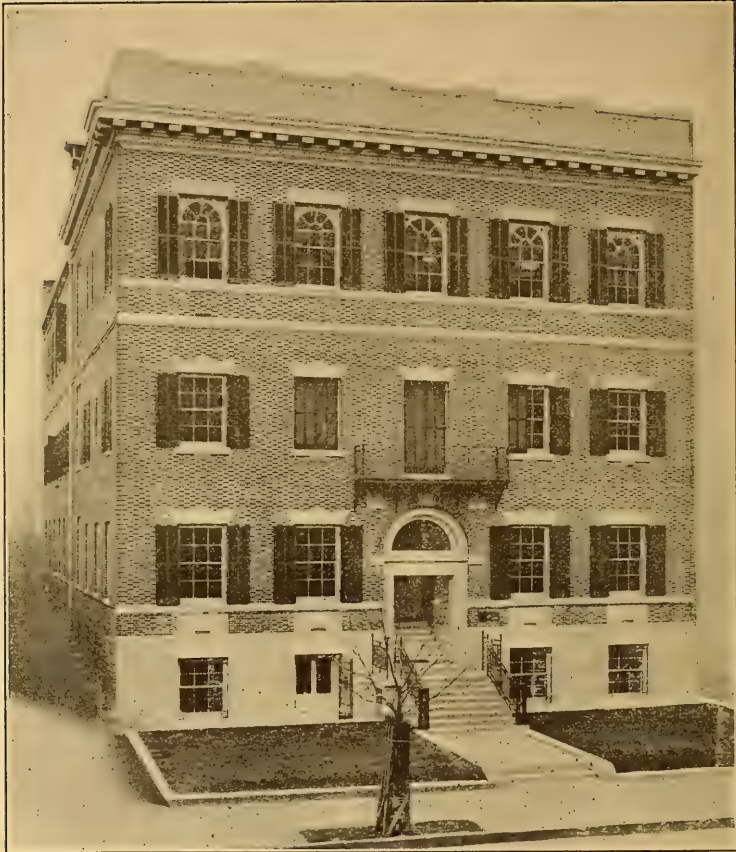
During the year 1906 nearly one hundred and fifty children were cared for by the Orphanage, of whom eighty are still there. The health of the little ones has been good, and the happy family spent a joyous summer in Warder House where the country life did much for the children to make them contented and well for their fall school work. The Orphanage is located at F and 20th Sts., Northwest, and lately some much needed plumbing improvements have put the house into admirable condition and the Sister in Charge and other officials are looking forward to a year of increased usefulness.

A HOME FOR LITTLE CHILDREN.

Christian charity is never better exemplified than when it cares for desolate little children, and the Bell Home, in the Diocese of Washington, in its winter quarters at the head of Franklin Street, Anacostia, and its cozy summer cottage at Colonial Beach, acts as guardian, parent and shelter for the homeless waifs it has under its protecting eaves.

Twenty-seven children are now at the Winter Home, the oldest attending school, while the babies are made happy under the direction of the matron and those in charge. The Building Fund for the new Home is rapidly increasing and no doubt will soon be realized in a thoroughly comfortable and adequate building for the ministration of this most worthy charity. The institution is under the auspices of the Daughters of the King and monthly committees from the parish branches of this Order act as visiting committees and provide necessary arrangements for the Home. Mrs. W. G. Davenport is President of the Board of Managers, and gives up much of her time and labor to this noble task of caring for the little children. The other officers are First Vice-President, Mrs. Henry Y. Satterlee; Second Vice-President, Mrs. A. A. Birney; Secretary, Miss Victorine Koonen; Treasurer, Mrs. Joseph R. Johnson; Trustees, Messrs. Charles J. Bell, A. A. Birney and John L. Weaver; Physicians, Dr. Martha H. Burritt, Dr. J. Stewart Harrison; Dentist Dr. William F. Petty.

Three thousand dollars are needed for the new Home, and it is suggested that parents who have lost little children of their own could offer a most effective memorial of their loved ones in caring for the homeless children of the city.



*THE BLIND SEE, THE DEAF HEAR,
AND THE DUMB SPEAK.*

The saddest words that ever have been written of the work of the Episcopal Eye, Ear and Throat Hospital of Washington have to be recorded in loving memory of one of its most earnest and loyal workers, to the inspiration of whose services are due much of the present success and prestige the Hospital enjoys. Aside from the horrible sacrifice made of the train victims at Terra Cotta in the last days of the Old Year, probably the most notable loss to the whole community of Washington was the untimely death of Doctor E. Oliver Belt, for years Secretary at the Hospital, one of its founders and a man whose name is always thought of when the Hospital is mentioned.

His work is too well known to Churchmen of this Diocese to need further detail

here, but the appreciation of those who have been benefited through his skill and who are interested in the hospital work, should help to build the Memorial projected, one that would be very near to his own heart, that of a free ward in the hospital where through love for his memory will be carried on his work, now that he slumbers in the rest of Paradise.

Many of the poor have lost a friend who was always willing to give his efficient services gratis to them, ever answering the call of humanity, indifferent to the financial interest involved. God put into the hearts of the church-workers of the Diocese grace to make them lead such noble, good and useful lives as Doctor E. Oliver Belt. May he rest in peace.

The sure foundation upon which the Episcopal Eye, Ear and Throat Hospital stands is well exemplified in its officers and Board of Trustees and Governors. The list follows:

BOARD OF GOVERNORS.

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Rt. Rev. Henry Yates Satterlee, D. D.
First Vice-President
Rev. Charles E. Buck.
Second Vice-President
Rev. J. H. W. Blake
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16 Lafayette Square.

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Mr. Henry P. Blair Mr. Wm. H. Singleton.
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EXECUTIVE COMMITTEE

Rev. Charles E. Buck.
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Rev. C. E. Smith, D. D.
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Rev. R. P. Williams.
J. H. Bryan, M. D.
Williams H. Fox, M. D.
Franck Hyatt, M. D.
C. W. Richardson, M. D.
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GOVERNORS

Terms Expire January, 1907.

Rev. Alfred Harding, D. D.
Geo. N. Acker, M. D.
Mr. J. Miller Kenyon.
Mr. Wm. M. Poindexter.
Rev. R. H. McKim, D. D.
Franck Hyatt, M. D.
Mr. M. M. Crenshaw.
Mr. F. W. McReynolds.

Terms Expire January, 1908.

Rev. C. E. Smith, D. D.
J. Taber Johnson, M. D.
Mr. Arthur S. Browne.
Mr. Gracie K. Richards.
Rev. R. P. Williams.
William H. Wilmer, M. D.
Mr. B. R. Mason.
Mr. William H. Singleton.

Terms Expire January, 1909.

Rev. Chas. E. Buck.
Henry D. Fry, M. D.
Mr. Henry P. Blair.
Mr. George R. Stetson.
Rev. J. H. W. Blake.
Mr. Byron S. Adams.
Mr. Cephas H. Sinclair.

OFFICERS.

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1441 Massachusetts Avenue.
First Vice President..Mrs. Charles E. Buck
Second Vice-President
Mrs. William Conard.
Recording Secretary..Mrs. Edward Roome
Corresponding Secretary Miss Mary Mason.
TreasurerMiss Fannie Gilliss
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President Henry D. Fry, M. D.
1909 Q Street.

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G. Wythe Cook, M. D.....3 Thomas Circle
Henry D. Fry, M. D.....1909 Q. Street
J. Taber Johnson, M. D. . .926 17th Street
A. F. A. King, M. D.....1315 Mass Avenue
J. Ford Thompson, M. D.....The Edward

ATTENDING PHYSICIANS.

J. H. Bryan, M. D.....818 17th Street
William H. Fox, M. D.

1826 Jefferson Place
Franck Hyatt, M. D.....The Rochambeau
C. W. Richardson, M. D...1317 Conn. Ave.
William H. Wilmer, M. D....1610 I Street

ASSOCIATE ATTENDING PHYSICIANS.

H. S. Dye, M. D....1406 L Street, N. W.
L. S. Greene, M. D.....1610 I Street
M. Griffith, M. D.....The Farragut
O. A. M. McKimmie, M. D.

1330 Mass. Avenue
H. A. Polkinhorn, M. D.

Twelfth and M Streets, N. W.
W. N. Souther, M. D.....911 16th Street
Walter A. Wells, M. D...The Rochambeau

ASSISTANT ATTENDING PHYSICIANS

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F. L. Biscoe, M. D.....The Farragut
M. A. Delaney, M. D. 1814 G Street, N. W.
Robert Scott Lamb, M. D.....The Cecil
W. B. Mason, M. D....812 Conn. Avenue
W. P. McKee, M. D. 809 22d Street, N. W.
Maurice E. Miller, M. D.....1618 H Street
Jesse Reeve, M. D.926 17th Street

J. B. Nichols, M. D. pathologist
1321 Rhode Island Avenue
Resident Physician....Mead Moore, M. D.
Superintendent....Miss Helen M. Bigelow
Assistant Supt.....Mrs. Martha W. Bruce
Operating Room Nurse
Miss Lillian M. King
Chaplain.....Rev. William Tayloe Snyder

A Board of Managers is made of the
Committees from the parishes of the Dio-

cese and each month some Parish Committee acts as the House Committee and superintends the work of running the Hospital.

Over twenty-two thousand patients have been treated by the hospital since its beginning in 1897; 101,421 visits to patients outside the hospital have been made by the Staff outside of the clinic and the hospital ward work. The hospital recognizes no creed in its ministrations and the Church people treated form but a small fraction of the total number of patients who received the treatment. Since entry was made into the handsomely appointed hospital building on 15th Street, the work has been greatly facilitated and augmented, and it now ranks with the leading special hospitals of the United States. In fact, patients are often sent to it for treatment from many states.

"I WAS IN PRISON AND YE VISITED ME."

Of the twenty-two thousand dollars expended by the Prisoners' Aid Society in caring for the poor unfortunates who come within the clutches of the law, over nineteen thousand dollars has been returned by those aided in the six years and a half of its existence. In this time over 14,000 persons have been aided at an average of 41 1-5 cents each. Less than ten per cent of the entire funds has been really lost.

This fine showing emboldens the Prisoners' Aid Society to ask five thousand dollars for the season's work. With this amount in hand the work can go forward toward its full quota of good. Subscriptions (even the smallest are acceptable) can be sent to the Bishop for Mrs. Mary F. Case, Treasurer of the Society, or to Mr. John Sherman, Financial Secretary, 1413 G Street, N. W. The officers are: President, the Right Rev. Henry Yates Satterlee, Bishop of Washington; Vice-President, the Rev. R. P. Williams, Archdeacon of Washington; Treasurer, Mrs. Mary F. Case; Secretary, Miss Rachel C. Levy; Physician, Dr. Ida J. Heiberger, and agent, Charles Alfred Massie, the famous "Prisoners' Friend."

The society aims to save young men and women from lives of crime. Its motto is: "Prevention," one rarely used in the present penal system.

The Prisoners' Aid Society is considered by the judges and officials of the courts as their best coadjutor. First offenders aided by the Society and the "Prisoners' Friend," Charles A. Massie, Agent of the Society, succeed in nine case out of ten in redeeming themselves from the paths of evil and coming back to noble manhood and womanhood. Agent Massie works night and day without pay to minister to the needy.

No worthy case is too pitiful for him, and he is the Angel of the Courts to many poor people without friends or anyone else to care whether or not they sink in the vortex of sin. Pathetic letters come to him from those he has aided, telling the story of their way upwards in the world.

The saving agencies of the Society are told best in the statistics that make a wonderful story of the redeeming influence exercised by the organization in its six years of life.

STATEMENT.

The work of the Prisoners' Aid Department from the date of organization (April, 1900) to November 9, 1906.

Total number of visits made by	
Agent	4,318
Number assisted,	16,297
White males assisted	9,069
White females assisted,	471
Colored males assisted	5,396
Colored females assisted	1,161
Sent HOME,	2,848
Employment secured,	329
Clothing provided for	736
Homes in District	188
Physicians' visits	34
Released from jail	92
Released from work-house	740
Paid fines and railroad fares.	\$25,476.58
Returned from do	\$23,204.17

A GIFT TO EPIPHANY CHURCH HOME.

During the past year Epiphany Church Home has received from the estate of Philipp Tracy a bequest of about \$39,000 for the purpose of enlarging the present Home at 1319 H Street, Northwest, or building another on some selected site. The Trustees of the Home have decided to rebuild on another site and have sold the present property and will erect a new building on a lot on M Street, near 17th St., Northwest.

Epiphany Church Home is a home for the care of aged and dependent gentlewomen. It was established some years ago by the Congregation of the Church of the Epiphany and has since remained one of their most beloved parochial charities. An Endowment Fund amounting to over fifty thousand dollars supports the Home and it is in constant receipt of more bequests and donations.

Although intended primarily for members of Epiphany Parish yet this rule is not strictly adhered to when there is no applicant waiting on the list from Epiphany Parish. A Board of Trustees and a Lady Board of Managers from Epiphany Parish manage the Home. Seventeen ladies are in the home at the moment, under the efficient care of Miss Douchey as Matron.



THE VALUE OF MOTHER LOVE.

The House of Mercy is unique in that it emphasizes fully the vital part children may have in the redemption of unfortunate woman through the awakening of maternal love, for the children are allowed to remain with their mothers in this institution.

The officers of the Association for Works of Mercy are: The Bishop, President; Rev. Alfred Harding, D. D., Rev. R. P. Williams, Dr. William C. Rives, Dr. W. Duncan McKim, J. Holdsworth Gordon, Lt.-Com. F. A. Miller, Rev. G. C. Bratenahl, Board of Trustees; Treasurer of Endowment Fund, Rev. R. P. Williams; Deaconess in Charge, L. M. Yeo; Chaplain, Rev. Alfred Harding, D. D., and Physician Dr. J. M. Cabell. In addition to these officers, there is a Board of Managers consisting of forty-four ladies from various parishes. Board of Managers: Mrs. McGowan, President; Mrs. W. Duncan McKim, Vice-President; Mrs. John M. Biddle, Secretary; Miss Mimmack, Treasurer; Mrs. George Lothrop Bradley, Mrs. Charles Henry Butler, Mrs. J. Watts Kearney, Mrs. Satterlee, Mrs. Gillespie, Mrs. Jackson, Mrs. Charles Newbold, Mrs. Marie, Mrs. Blair, Mrs. Eugene Watson, Mrs. Hoes, Mrs. Clement Brown, Mrs. Roland Cotton

Smith, Miss Wills, Miss Susan Biddle, Mrs. Henry B. Brown, Mrs. Edson Bradley, Mrs. Thomas M. Chatard, Mrs. Churchill Candee, Mrs. Wm. H. Goddard, Mrs. Isham Hornsby, Mrs. Jennings, Mrs. H. C. Perkins, Mrs. C. Peyton Russell, Mrs. B. Reeves Russell, Mrs. Francis Riggs, Mrs. Percy Smith, Mrs. P. Lee Phillips, Mrs. F. C. Stevens, Viscomtesse de Sibour, Mrs. Wadsworth, Mrs. Nathaniel Wilson.

The Association maintains its House of Mercy at 2408 K. Street, N. W. Here refuge is found for from twenty to thirty women and nearly as many children. The house is under the care of Deaconess Yeo, who is devoting her life to this work.

The House is supported by an income of \$550 from its Endowment Fund, from yearly subscriptions and free will offerings, from friends. During the year 1906 the House expended nearly five thousand dollars in its deeds of mercy.

Children's voices make the House a happy one, and the cheerful, hopeful look on the mothers' faces show how much brighter and better life looks to them since they have been taught to view it from the right perspective. Twelve women were received into the House in 1906. Besides being daily instructed in religious matters, the inmates are taught useful domestic arts that will better equip them for their fight with the world when they leave the House of Mercy.



CATHEDRAL CLOSE; THE PEACE CROSS.

SERVANTS OF THE CHURCH IN WASHINGTON.

In recent years Bishop Satterlee has "set apart" as Deaconesses Miss Julia E. Boyd, in the Bishop's Chapel, May 30, 1904, Miss Mabel Whitcomb in the Bishop's Chapel, January 25, 1906, and Miss Edith Hart, in Saint Mark's Church, Whit Sunday, June 3, 1906.

Thus Washington adds its quota to the multitude of loyal women workers who have forsaken the world for the cause of Christ, and the Church. Most of these are trained at the Deaconess House in Philadelphia or St. Faith's Home in New York, which are Church Institutions for training christian workers for Missionary and other fields of Church endeavor. At the present time there are over fifty future deaconesses being prepared in these schools.

The function of the deaconess in the present day Church is the revival of a form of usefulness for women dating back to Apostolic days. St. Paul speaks of Phebe servant (or deaconess) of the Church at Cenchrea, whose work probably was much like that of a deaconess nowadays, allowance being made for difference in surroundings. In the spiritual guidance of children, the visiting of the sick and other parish duties

the deaconesses are doing a work which receives the grateful recognition of many an earnest rector.

In Washington Deaconess Yeo is doing excellent work as head of the House of Mercy. Deaconess Boyd is a valued assistant of Archdeacon Williams in Trinity Parish. Deaconess Carroll, of the Good Shepherd, is Mission Associate of the Girls' Friendly Society, and beloved by all who know her. Deaconess Bechtler is engrossed by her effective and fruitful work in St. Mary's, and Deaconess Whitcomb, now rapidly recovering from a long illness, is looking forward to her work in Rock Creek Parish.

A fund has been begun for the establishment of a Memorial Deaconess House in connection with the Washington Cathedral. A home for those engaged in active parochial duties in Washington and for those deaconesses who by reason of age or ill health, would welcome a season of rest amid the beautiful surroundings of the Close and in the shadow of the great Cathedral.

More and more, priests are adopting the practice of having deaconesses to aid them in the work of the parish organizations and they find it a great improvement on the well-meaning, but too often unsystematic work of some church-workers.

WHAT WE CAN DO FOR THE OLD CLERGY.

Unique in idea, beneficent in detail, the proposed Cathedral Clerical Village where aged and infirm clergy will pass the remaining years of life after their labors for the Church are over, first suggested to the Rev. Alfred McClure by one who is now in Paradise, Rev. Churchill Satterlee, the beloved son of our Bishop, is one of the most distinctive and picturesque plans of the National Cathedral. One can conceive of no more touching memorial to a beloved rector who has given freely of his best to a parish, than to build one of these cottages for him when he becomes too old for active parochial service, and to endow it so that when he is gone, the house may still in his memory be doing good, giving shelter and haven to his clerical brethren who need a like boon.

Somewhere near the Cathedral Close it is proposed to erect a clerical village of individual cottages in Gothic style, in harmony with the Cathedral architecture, each cottage to cost \$3,000.00. A central kitchen and heating plant will do away with individual house-keeping. Thirty or thirty-five thousand dollars would buy the land and the Cathedral Foundation should acquire it as soon as possible. Loyal churchmen should organize a Clerical Memorial Society and by donations of the people in memory of beloved pastors now gone to their rest acquire the land at least and build the cottages one by one as the money comes in. Eighteen thousand dollars will build and endow a cottage and give the incumbent the sum of \$600 yearly income. Would this not be more Christlike than the subtle process "of freezing the poor old Rector out"?

The opportunity is given to church men and women to realize this Christian ideal of caring for the aged clergy who, having finished their day's work, wait with the evening shadows lengthening about them, for their summons home.

THE PENSION FUND.

It must be taken for granted that all good churchmen know the purposes and operations of the General Clergy Relief Fund of the Church which cares for the retired soldiers of the Church Militant. Sixty Dioceses have merged into this Fund by appointing committees to work with it, and everywhere the Churches and Parishes are awakening to their responsibility in this matter.

In Washington, the Church is also active. The Committee of the Superannuated Clergy Fund has done good work during the year just past and almost every Parish has added its mite until the amount aggregates near three thousand dollars. The present year should see even greater success.

THE CHURCH LEAGUE OF THE BAPTIZED.

There is no more worthy work of the Church, and none to which the recipients are more justly entitled than pension funds for the aged clergy and their widows and orphans. It is a debt of honor that we owe them for their faithful services through the storm and stress of their earlier years and now, when they are beyond helping themselves, a grateful community should remember them by caring for the last days of their earthly pilgrimage.

Among the several societies that have this high ideal for their *raison d'être* is the Church League of the Baptized that has grown to quite considerable proportions in the past few years.

In the last year eight Dioceses have entered seventy new Chapters on the League's rolls. At the present time the League exists in eleven Dioceses and in the coming year a strenuous effort is to be made to have a branch in every American Diocese. The Bishops of the Church have been active in encouraging the growth of the League in their respective jurisdictions. Washington has a large League and the Diocesan Secretary and Treasurer is Miss Alice N. Sawyer, 3038 Dumbarton Avenue, Washington, D. C.

SAINT MARGARET'S SISTERHOOD WORK IN WASHINGTON.

The good Sisters of Saint Margaret who do such a beneficent work in so many Dioceses, yearly conduct the Children's Country Home at Broad Branch and Grant Roads, Tenleytown, D. C.

The summer fortnights are red-letter weeks for fifty boys or girls who spend a glorious two weeks on the Home land and return to the city vigorous and robust. Excursion trips to the nearby Zoo help to pass time away and the children look forward to their summer pleasure from year to year.

Although under the care of the Sisters, the Home is managed by a Board of Trustees, who have wisely and efficiently maintained the work for many years.

Paragraphs from Parish Papers

AN ENCOURAGING INCREASE AND A GOOD EXAMPLE TO FOLLOW.

A FEW FACTS ABOUT THE CHURCH'S MISSION.

(From the Parish Guide of Epiphany Church.)

WHAT IS IT? Just what it has been from the beginning, to make our Lord and His Kingdom known to all the World.

WHOSE WORK IS IT? Not of a few select people called missionaries, but of all Christians. The missionaries are on the firing line but you must be their supporters.

HOW IS THE WORK DONE? By the preaching of the Everlasting Gospel all around the world. By the teaching of the Gospel in the Mission schools. In the Christian Hospitals, where the Gospel message finds a ready entrance through the alleviation of pain and suffering. By the example of Christian living which the Christian sets for the non-Christian.

It behooves the American people to teach all the people over whom the flag waves. In this work there are engaged 18 missionary bishops and 1,130 other workers.

The work in the foreign field is carried on by us in Africa, China, Japan, Mexico, Brazil, Cuba and Haiti. Our representatives in these fields number about 175 Americans, who are aided by 375 native helpers.

WHAT DOES IT COST? Last year the contributions from all sources for this work amounted to \$912,573.98. This year about a million is needed.

What does it cost to administer this great work? Last year it cost 6 2-10 per cent of the total amount of money passing through the treasury.

WHAT IS OUR PART OF THIS AMOUNT? We are apportioned for Diocesan Missions \$700.00 and for General Missions \$1,010.60, making a total of \$1,710.60. Of this amount some \$500.00 has been already received. Can we not raise the remainder at this time?

THE SUNDAY-SCHOOL.

(St. Stephen's Herald.)

There is no work more important, more interesting, more stimulating, more helpful or more remunerative in the highest sense of the term. Our school is splendidly equipped and organized. The officers and teachers are faithful, efficient and persevering. The children are there to be taught and we must have the teachers. Can the new year be better begun, than by serving the Master to whom the children were so dear?

(From St. Margaret's Messenger.)

The delightful weather doubtless had much to do with the fine congregation on Thanksgiving Day. The Church was practically filled. The offering for the Aged and Infirm Clergy Fund amounted to \$202. Last year it was \$160—a most gratifying increase.

A RECORD WORTHY OF PRAISE.

(From St. Mark's Parish News.)

THE RECORD OF TEN YEARS.

The following data will show, so far as figures can, the growth of the parish in the decade from Advent, 1896, to Advent, 1906:

Families connected with the parish, 1896	150
Families connected with the parish 1906	742
Baptisms	439
Confirmations	484
Marriages	126
Burials	252
Communicants:	
Total, 1896	389
Added by transfer and otherwise	461
Added by confirmation	484
Total added	945
Lost by death, transfer and removal	519
Present number	815
Sunday-school scholars, 1896	261
Sunday-school scholars, 1906	307
Sunday-school teachers and officers, 1896	18
Sunday-school teachers and officers, 1906	47
Total income for ten years	\$95,529.76
Total expenditures for ten years	90,771.24
Value of Church property, 1896	65,000.00
Value of Church property, 1906	85,000.00
Debt on Church building, and arrears, 1896	23,341.04
Debt on Church building, 1906	9,773.50
Raised for reduction of debt in ten years	13,367.94
Purchase of site for parish hall and rectory	16,226.50
Total debt 1906	26,000.00
Payment of interest charges on debt in ten years	8,760.80
Funds invested for new parish hall, 1906	3,400.00

A PROGRESSIVE CHOIR.

(From St. Paul's Parish Record.)

Sunday, November 18th, the choir gave Moir's Communion Service, and it was sung with a true devotional feeling, the solo and chorus parts being well sustained.

At a concert given in connection with the oyster supper, Mr. Priest provided a program of music, assisted by a few friends and members of the choir. Mrs. Vail, who is new to St. Paul's, gave a fine interpretation of "Oh, Dry Those Tears."

Mr. Wrightson, the director of the College of Music, was particularly successful, and his group of songs was given as only an artist of the first rank is capable of doing.

Mr. Barkings, Master Chas. McAllister and Master Roswell Boothby, members of the choir, also did themselves great credit and altogether it was one of the most enjoyable concerts we have had * * *.

The choir-master extends an invitation to all members of the congregation to attend the first rehearsal each week, Friday, evening at 7.30, and look into the enjoyable work which is being carried on.

The choir at present is one of the most progressive organizations in our church work, and it is a pleasure to notice the great loyalty shown to Mr. Priest by the boys and men.

The music Thanksgiving Day was given by the full choir and it was very fitting for the day, being full of cheerfulness and praise, and the choir sang exceptionally well.

GOING AND COMING.

(From the Trinity News.)

* * * We have lost a hard worker and an earnest Christian in Mr. Rogers, who takes up work in the Diocese of Olympia. Mr. Rogers resigned November 1, and Rev. Everett H. Brosius, formerly rector of Bluefield, West Virginia, was elected to succeed him November 5. Mr. Brosius has many friends here, as well as in Baltimore, his home, and we are sure he will receive a hearty welcome here on his arrival. He is very much interested in Sunday-school work, and as he is a graduate of the Virginia Seminary, he will undoubtedly become a leader in the missionary work of the parish. * * * Our best wishes for success follow Mr. Rogers, our heartfelt welcome awaits Mr. Brosius and his charming wife.

A STARTLING STATEMENT.

(From the Parish News of St. Thomas' Church.)

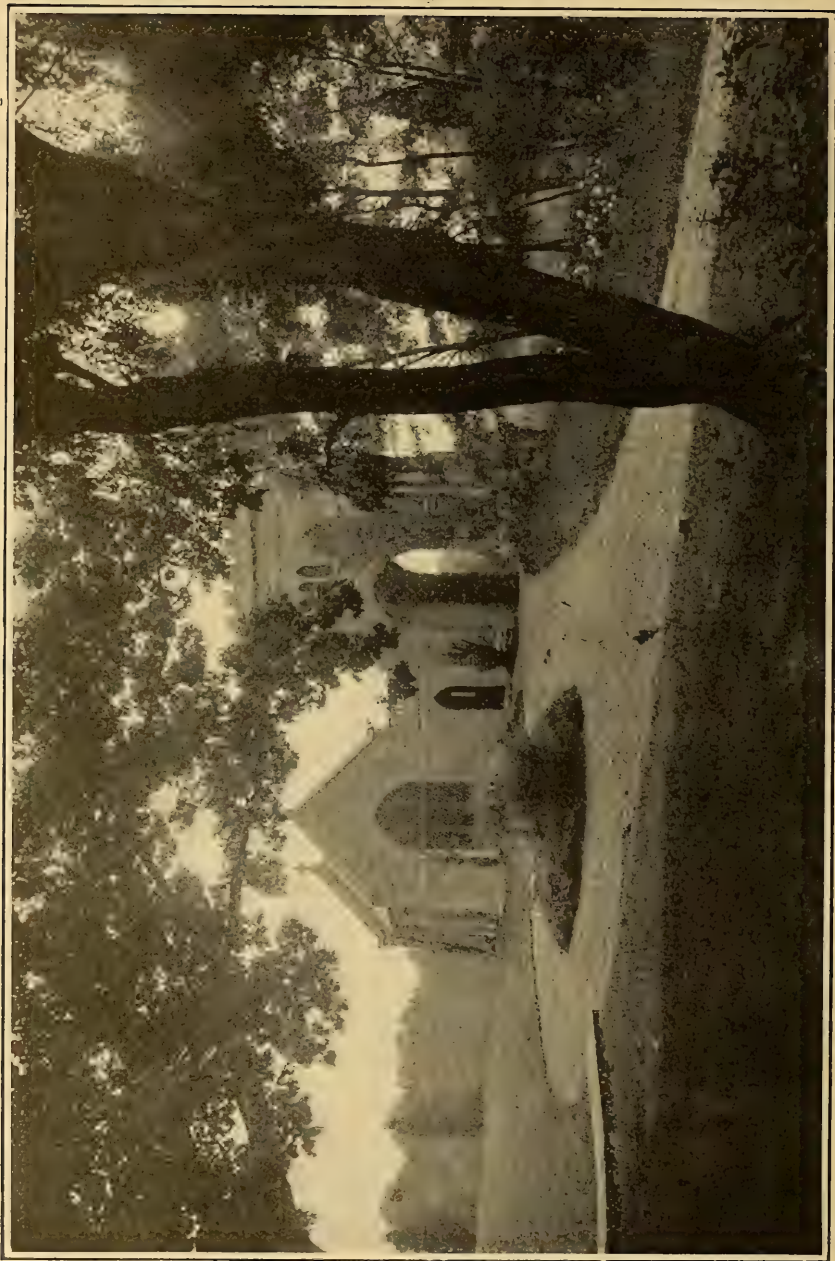
The Rev. W. J. Cox made a statement some time ago from the pulpit in a sermon saying there were 50,000,000 people in this country—a Christian land—without church connections of any kind. This was said by some to be impossible. The following from the last official census returns of communicants will explain the reference very easily, and satisfy some who thought it was far-fetched:

STATISTICS OF RELIGIOUS DENOMINATIONS IN THE UNITED STATES FROM LAST CENSUS.

Denominations.	Ministers.	Communicants.
Adventists, all kinds...	1,590	92,418
Baptists, regular, North.	7,691	1,070,206
Baptists, regular, South.	12,759	1,850,889
Baptists, colored	10,637	1,929,139
Baptists, other kinds...	4,626	300,581
Brethren, all kinds.....	151	10,226
Roman Catholics	13,521	10,233,824
Christadelphians, Christian Connection.....	1,348	102,874
Christian Scientists	1,222	66,022
Congregationalists	6,127	667,951
Disciples of Christ	6,635	1,233,866
Dunkards	3,258	114,194
Evangelical Bodies	1,423	164,709
Friends	1,445	117,065
German Evan. Synod... ..	945	209,791
Jews, Orthodox and Reformed	301	143,000
Lutherans	7,471	1,789,766
Mormons	1,560	343,250
Mennonites	1,200	60,953
Methodists, M. E. North	17,158	2,847,932
Methodists, M. E. South	6,438	1,556,728
Methodists, Colored	12,241	1,560,575
Methodists, other kinds.	4,140	291,503
Moravians	130	16,327
Presbyterians	12,658	1,697,697
Protestant Episcopal	5,139	807,924
Reformed	1,994	401,001
United Brethren	2,385	273,200
Unitarians	555	71,000
Universalists	727	54,000

Grand total (including smaller sects not listed)

151,113 30,313,311



THE LITTLE SANCTUARY IN 1906.

THE ENLARGEMENT OF THE LITTLE SANCTUARY.

It was hoped that the Little Sanctuary might always remain just as it was first built, but the necessity of affording chapel services for the boys of the Cathedral Choir School, and also for the accommodation of the Ambon or pulpit which the Archbishop of Canterbury has kindly consented to give to the Cathedral of Washington, it has been found necessary to enlarge the Little Sanctuary to double its former proportions. This has been done in such a manner as not to interfere in any way, but rather to increase the former pleasing and devotional effect of the Little Sanctuary.

Hereafter the whole building will be heated by a furnace so that it can be used just as well in the winter as in the summer time.

COMMITTEE OF ONE HUNDRED.

Six or seven years ago when Committees on the Washington Cathedral were being formed in various dioceses, the Washington Cathedral Committee of one hundred members began its work.

Since that time it has been a most important adjunct of the Cathedral Foundation. Through donations and subscriptions it has given a large sum, the greater part of which has been used first for the liquidation of the debt, secondly for the payment of interest on the debt, up to Thanksgiving Day, 1905, and thirdly, in providing for a caretaker on the Cathedral grounds, and who also acts as a cicerone to the visitors who are coming in increasing numbers, especially during the summer months.

ON BEHALF OF THE CITY MIS- SIONARY WORK.

The Auxiliary Missionary Society was started for the purpose of assisting in the relief of the distressed in our city. Its agent, Mr. Henry C. Amos, visits, under the supervision of the Archdeacon, the public institutions of the District and answers all calls not specifically within the province of other societies or of the Parishes.

The indispensable work done by him is not done by any other agency in the city. Rectors of parishes call upon Mr. Amos to look after cases which come to their notice but do not belong to their jurisdiction. Individuals can safely trust to the City Missionary cases of distress brought to their notice and which they may have no time personally to investigate. Cases of genuine distress receive immediate relief, and fraudulent applications are thoroughly sifted and dealt with in the proper manner.

A larger and more reliable income is needed, in the shape of monthly or annual

subscription from parishes, and individuals. In order that more persons may have the benefit of this general, central, relief agency the co-operation of which will largely diminish their own cares and save the unwitting relief of the unworthy. The Bishop remarks upon the work of the Society: "I feel more strongly than ever that it ought to be adequately supported. The kind of activity the Secretary has been putting forth is most necessary and helpful; not only from a Diocesan aspect, which I represent, but from the Parochial aspect also."

Contributions may be made with the understanding that the services of Mr. Amos are at the disposal of the parish making them. The Society is becoming a kind of clearing-house between our parishes, investigating such cases of distress as do not properly belong to the parishes.

Officers of the Society: Archdeacon, Rev. Richard P. Williams; President, James H. Taylor; Vice-President, Arthur S. Browne; Treasurer, J. Wm. Henry; Secretary, Carl B. Keferstein. Miss Bessie J. Kibbey, Mrs. J. L. Newbold, John C. Boyd, U. S. N.; J. V. Middleton, U. S. A.; John L. Newbold. Missionary, Henry Cooper Amos.

LIST OF BOOKS IN THE CLERICAL READING LIBRARY.

(Library open every day, except Sunday, from nine to five.)

The Personal Life of the Clergy, A. W. Robinson; The Study of the Four Gospels, A. W. Robinson; Authority in the Church, T. B. Strong; Reason and Revelation, J. R. Illingworth; Christian Character, J. R. Illingworth; Personality—Human and Divine, J. R. Illingworth; Divine Immanence, J. R. Illingworth; Some Elements of Religion, Canon Liddon; Thoughts on Religion, Romanes; Some Lessons of the Revised Version, Westcott; The Sermon on the Mount, Chas. Gore; Romans and Ephesians, Chas. Gore; The Incarnation of the Son of God, Chas. Gore; Religions of Authority, August Sappia; The Ascent through Christ, E. Griffith Jones; What is Christianity? Harnack; Ritschlianism, James Orr; Was Christ Born at Bethlehem, Prof. Ramsay; Letters to the Seven Churches in Asia, Prof. Ramsay; Christianity in the Modern World, D. S. Cairns; The Church's One Foundation, R. Nicoll; The Philosophy of the Christian Religion, Fairbairn; Varieties of Religious Experience, W. James; Lectures on Preaching the O. T., G. A. Smith; O. T. Criticism and the Christian Church, McFayden, and others.

Volumes selected may be held two weeks and must then be returned to the Secretary, Rev. E. S. Dunlap, St. John's Church, 16th and H Sts., N. W.

COURSES OF STUDY.

TEACHERS' TRAINING CLASSES.

To be Conducted by Mrs. C. B. Coleman.

Under the Auspices of the

SUNDAY SCHOOL INSTITUTE OF THE DIOCESE
OF WASHINGTON.

- I. *Talks on the Human Mind and Child Nature: Their Bearing on the Art of Teaching.*
- II. *Talks on the Principles and Methods of Teaching: The Teacher's Task and Its Accomplishment.*
- III. *The Teacher's Moral Equipment and Class Duty.*
 - a. Moral and Spiritual Fitness.
 - b. Teacher and Pupil.
 - c. Discipline.
- IV. *Principles and Methods of Topic Study and Lesson Development.*
 - a. How to prepare a lesson.
 - b. How to conduct a recitation.
 - c. Adaptation of method to the child's stage of development.
 - d. The use of stories and illustrations.
- V. *Manual Methods.*
 - a. The training and use of the memory.
 - b. The appeal to the reason and training of the will.
 - c. The art of questioning.
- VI. *Model Lessons will be given, with Opportunity for Practice in:*
 - a. Old Testament.
 - b. New Testament.
 - c. Church Year.
 - d. Catechism and Christian Doctrine.

The classes are open free to all Church Sunday School officers and teachers, to those desiring to become teachers, to older Bible class pupils, and to others interested.

The same topic will be treated in all three classes each week.

Any person may attend any class, in any section, according to his convenience.

Each instruction will end within an hour.

The classes will meet as follows:

Central Section—Church of the Epiphany, G near 14th St., N. W. Wednesdays, 8 P. M., beginning January 16th.

Western Section—St. Thomas Parish Hall, Church St. near 18th St., N. W. Fridays, 3 P. M., beginning January 18th.

Eastern Section—Trinity Parish Hall, Third St. and Indiana Ave., N. W. Mondays, 8 P. M., beginning January 21st.

E. S. HUTCHINSON, *Secretary.*

THE CHURCHMAN'S LEAGUE
LECTURES.

Tuesdays in Lent, 8 P. M., at
Epiphany Church, G St., between 13th and
14th Streets.

Five Lectures in the interest of the Men's
Thank Offering.

The Anglo-Saxon Church in the Colonies
and in the United States.

Tuesday, February 19th.

The Church in Virginia and Carolina to
the outbreak of the Revolution.

The Rt. Rev. Beverley Dandridge
Tucker, D. D., Bishop of South-
ern Virginia.

Tuesday, February 26th.

The Church in Maryland and the Mid-
dle States until the outbreak of the
Revolution.

Rev. Carl Grammer, D. D.

Tuesday, March 5th.

The Church in New England until the
outbreak of the Revolution.

Rev. Samuel Hart, D. D., D. C. L.,
Vice Dean of Berkeley Divinity
School.

Tuesday, March 12th.

The Church in the Revolutionary
Epoch. Its organization and revival.

Rev. William Mansfield Groton, D.
D., D. C. L., Dean of the Divinity
School in Philadelphia.

Tuesday, March 19th.

The Church in the Nineteenth Century.

Rt. Rev. Ethelbert Talbot, D. D.,
LL.D., Bishop of Central Penn-
sylvania.

The Cathedral Chimes.

Issued under the auspices of the

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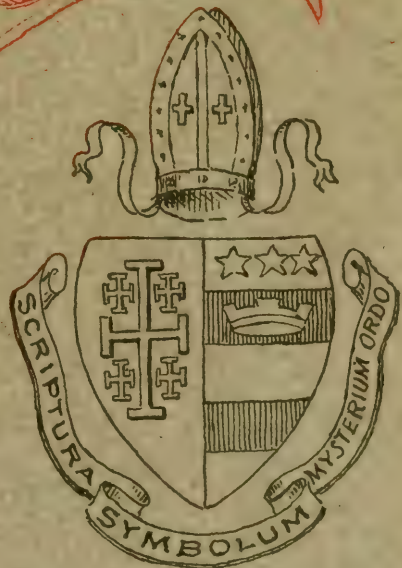
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MOUNT ST. ALBAN, WASHINGTON, D. C.

The books are loaned under the fol-
lowing conditions:

Any person borrowing (1) will be
responsible for loss or damage; (2)
must return the same within two
weeks. After that time a fine of two
cents a day is imposed.

The Library is small and very in-
complete. Gifts of books or other
publications, or of money for further
purchases and for distribution of Mis-
sionary literature will be gratefully
received.

Cathedral Churches and Missions.

Pro-Cathedral Church of the Ascension.

By a concordat entered into with the rector and vestry of the Parish of the Ascension, the Church of the Ascension has become the Bishop's Church or Pro-Cathedral. All ordinations and Cathedral services are held here, as occasion requires.

Number of Communicants, 450; Sunday School Scholars, 250.

Staff of Clergy:

THE BISHOP OF WASHINGTON.

REV. CLEMENT BROWN, Rector.

REV. J. R. BICKNELL, Curate.

Snow Court Mission for colored people is also connected with the Pro-Cathedral.

CHAPEL OF THE GOOD SHEPHERD, 6th Street, Northeast.

Number of Communicants, 290; Sunday School Scholars, 383.

REV. C. ROCHFORD STETSON, Priest in charge.

REV. C. S. ABBOTT, JR., Assistant Minister.

ALL SAINTS, Benning, D. C.

Number of Communicants, 80; Sunday School Scholars, 62.

Clergy of Good Shepherd Chapel in charge.

ST. MATTHEW'S, Chesapeake Junction, D. C.

Number of Communicants, 63; Sunday School Scholars, 36.

Clergy of Good Shepherd Chapel in charge.

CHAPEL OF THE NATIVITY, 17th Street, Northeast.

REV. ENOCH M. THOMPSON, Priest in charge.

This Mission was begun in January, 1904.

ST. BARTHOLOMEW'S MISSION.

Clergy of Good Shepherd Chapel in charge.

Only recently organized.

ST. GEORGE'S MISSION, Fort Reno.

The following Cathedral Missions for colored people are under the supervision of the Archdeacon of Washington.

ST. MONICA'S CHAPEL, 2nd and F Streets, S. W.

Number of Communicants, 43; Sunday School Scholars, 87.

REV. CHAS. I. SMITH, Priest in charge.

CALVARY CHAPEL, H Street, Northeast.

Number of Communicants, 27; Sunday School Scholars, 121.

REV. F. I. A. BENNETT, Priest in Charge.

ST. PHILIP'S, Anacostia.

Number of Communicants, 35; Sunday School Scholars, 30.

REV. W. V. TUNNEL, Priest in charge.

The Washington Cathedral.

A. D. 1898-1905.

INCREASE OF LAND.

Jan. 1, 1898.—At this date the Cathedral Foundation possessed not a single dollar of available assets, because the old site reverted to former owners, who had donated it only on condition that the Cathedral should be built upon it.	
Sept. 7, 1898.—The Mount St. Alban property (north frontage, Woodley Road; west frontage, Wisconsin Ave.) was purchased for	\$245,000 00
May 21, 1902.—A part of the Newlands tract, a narrow strip of land between east line of the Cathedral Close and (proposed) 35th Street, and fronting on the latter, was purchased for	24,256 00
June 26, 1903.—A narrow strip of land, between the south and east boundary of Cathedral property and 35th street; giving frontage on Massachusetts Ave. and Galveston Street, purchased for	22,171 00

DECREASE OF DEBT.

Jan., 1899.—Total amount of mortgage.....	\$162,000 00
Jan., 1902.— " " " "	131,000 00
Jan., 1903.— " " " "	136,000 00
Jan., 1904.— " " " "	95,000 00
Jan., 1905.— " " " "	78,000 00
Apr., 1905.— " " " "	67,000 00

NOTE.—The different undesignated bequests, with one anonymous donation of \$20,000, received in 1902 and 1903, were applied to paying the debt. Interest in full has been paid semi-annually up to date, January 1, 1905.

ASSETS AND LIABILITIES.

Mount St. Alban property (over 30 acres) cost.....	\$245,000 00
35th Street front (3½ acres).....	24,256 00
Massachusetts Avenue front on the south (about 6 acres)	22,171 00
Total cost of land owned by Cathedral Foundation.....	\$291,427 00
Phœbe A. Hearst Building, Cathedral School for Girls.....	\$204,715 40
The Jerusalem Altar and Little Sanctuary.....	4,500 00
The Cathedral Baptistery and Jordan Font.....	22,470 96
The Peace Cross, laying out roads, grading, etc., estimated	3,000 00
Equipment of Cathedral School (Bruce Fund), etc....	37,419 31
Endowment of Canon Missioner Fund.....	6,000 00
	278,105 67
Lane-Johnston Building Boys' School and Endowment.....	300,000 00
Building Fund of the Cathedral Edifice.....	2,500 00
Total value of Cathedral property.....	872,032 67
Residue of mortgage on land.....	67,000 00
Net value of Cathedral property, after deducting mortgage.....	\$805,032 67

The Cathedral Site.

THE site purchased for the Cathedral of SS. Peter and Paul is a tract of over forty acres, beautifully wooded with oaks and other forest trees, on the brow of a hill nearly four hundred feet above the level of lower Pennsylvania Avenue.

The land originally belonged to Mr. Joseph Nourse, first Registrar of the Treasury under President Washington. At several times in its history the property would have become the site of a private residence and be lost forever to Divine uses had not the little church stood in the way, keeping the ground, as we can see now, for the Cathedral, in unconscious fulfillment of the prophetic text used at the consecration service of the Church "The place whereon thou standest is holy ground." The purchase of this land was celebrated by the unveiling of the Peace Cross, erected to mark the foundation of the Cathedral.

The site proposed for the Cathedral edifice is a little south of the center of the Close, the west front being marked approximately by the Peace Cross.

The building will extend east five hundred feet, the chancel being so placed as to face the rising sun on the traditional site of our Lord's Ascension—May 6.

In the deep ravine east of the Chancel there is to be an immense amphitheatre, capable of seating twenty thousand people, and overlooking the whole City of Washington. The present temporary open-air service platform and seats lie for the most part in what will be the south transept of the Cathedral.

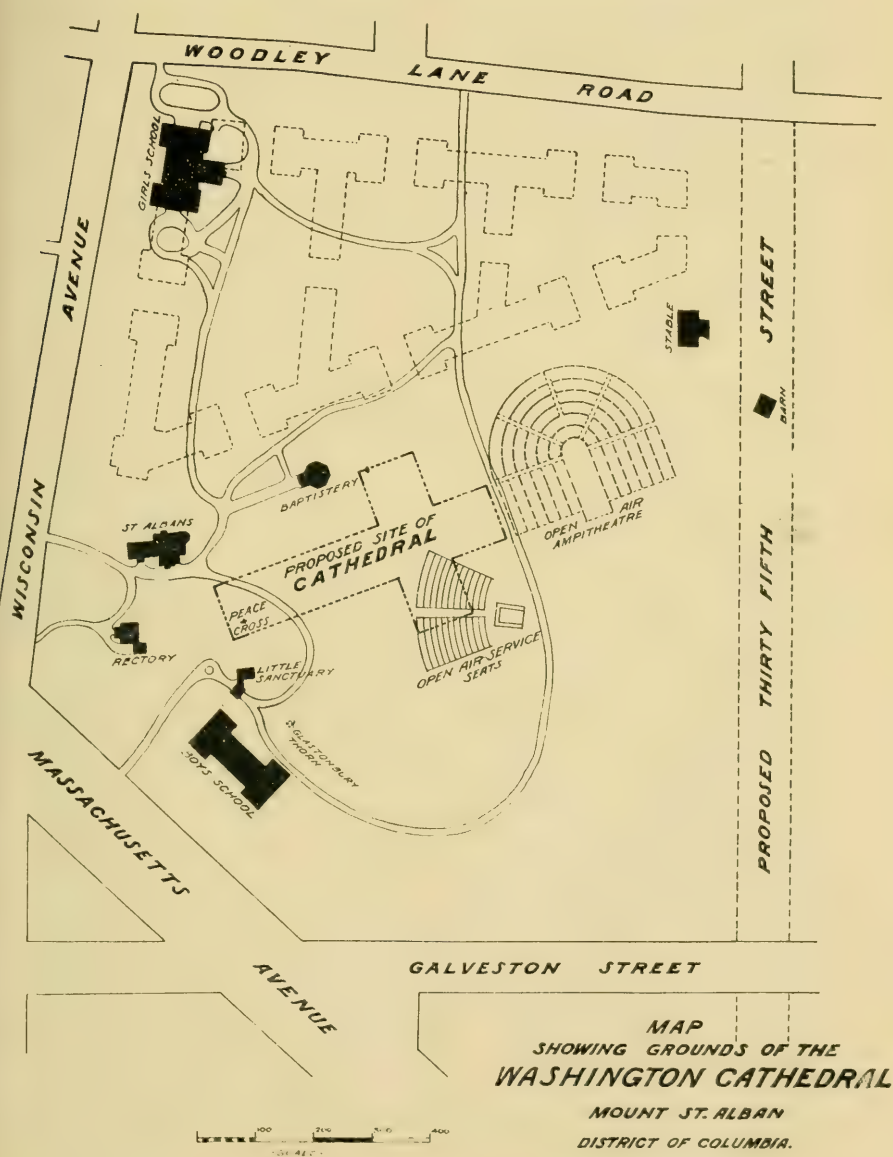
South of the west front of the Cathedral is the Little Sanctuary, containing the Jerusalem Altar, the Glastonbury Cathedra, the Hilda stone, the Iona stone, and other objects of interest. Through the archway of the Little Sanctuary is seen the Glastonbury Thorn, a shoot of the celebrated Holy Thorn of Glastonbury.

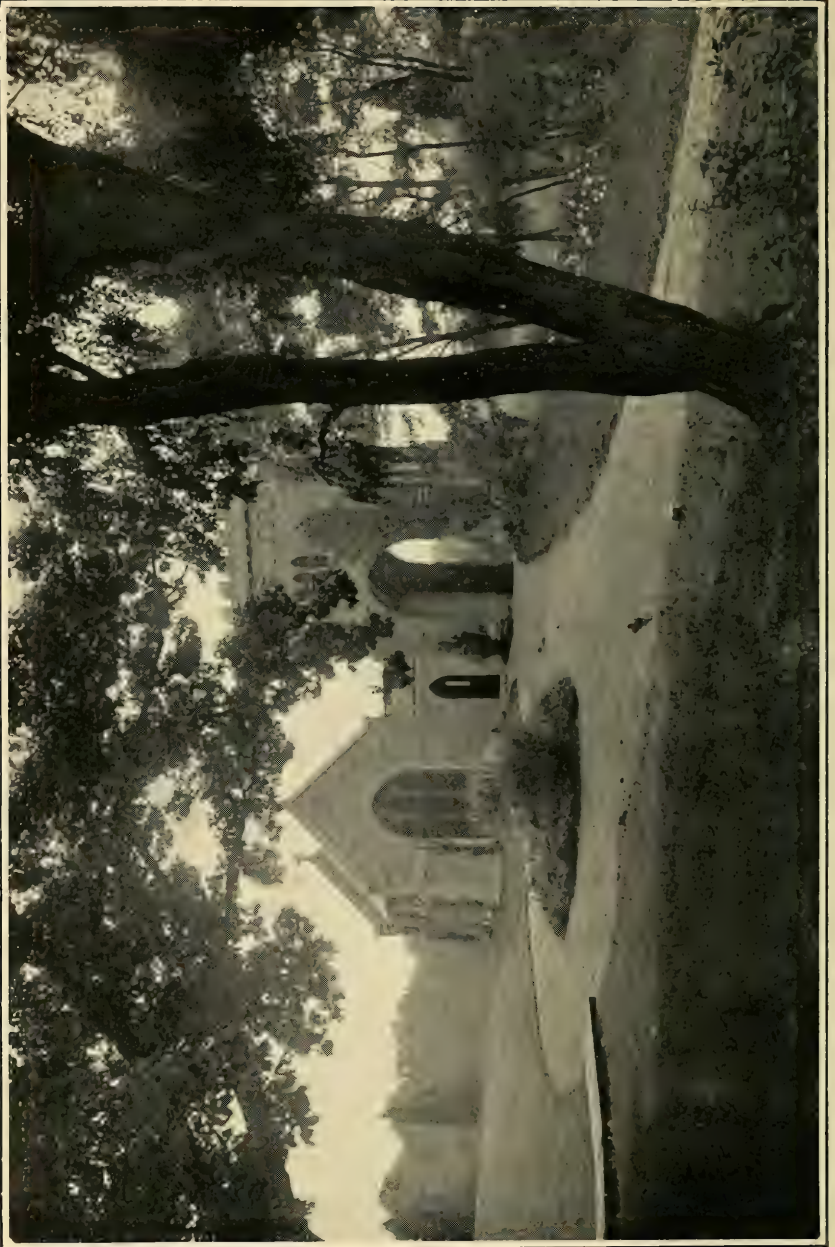
Beyond the All Hallows Gate of the Little Sanctuary is the Cathedral Choir School, facing the future cloister of the Cathedral.

North of the proposed Cathedral site stands the Baptistery, containing the beautiful white marble font, with its lining of stones from the River Jordan.

West of the Baptistery stands St. Alban's Parish Church, under whose chancel lies buried the Rt. Rev. Thomas John Claggett, the first bishop consecrated on American soil. The tombstones of the Bishop and his wife, with the epitaph written by Francis Scott Key, stand in a wall of the church.

The Cathedral School for Girls, donated by Mrs. Phoebe Hearst, stands in the northwest corner of the Close, the first building of the series which are to form three great quads, as indicated on plan.





THE LITTLE SANCTUARY.

The Little Sanctuary.



CHURCH OF ST. LAWRENCE.
Bradford-on-Avon.

THE little Saxon Church of St. Lawrence has a special interest in connection with the Little Sanctuary because the dimensions of both are almost identical, 25 ft. by 16 ft. It was built A. D. 692, by Aldhelm, first bishop of Sherborne, and the friend of Boniface, the Apostle to Germany. It is probably the only perfect specimen of the "Primitive Romanesque" style of architecture remaining in all Europe.

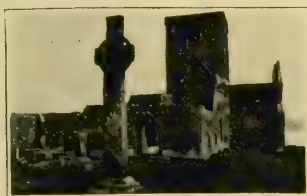
A Chapel has been erected on the Cathedral site, at the All Hallow's Gate of the future Cathedral, facing Massachusetts Avenue on the south. This Little Sanctuary where Communion Services, Quiet Hours and Retreats may be held, has been given by the children of the late Mrs. Percy R. Pyne in remembrance of her interest in the Cathedral of Washington. The Architect was Edward Lansing Satterlee.

As one enters the Little Sanctuary the first object of interest is the stone from the historic Iona Cathedral, with the last words of its founder, Columba, inscribed thereon: "They who seek the Lord shall want no manner of thing that is good."

This stone has been inserted in the wall at the entrance.

At the eastern end of the Sanctuary and facing the entrance is the Jerusalem Altar, the stones for which were taken from the quarries of Solomon in the Holy City of Jerusalem.

Iona Stone.



IONA CATHEDRAL.

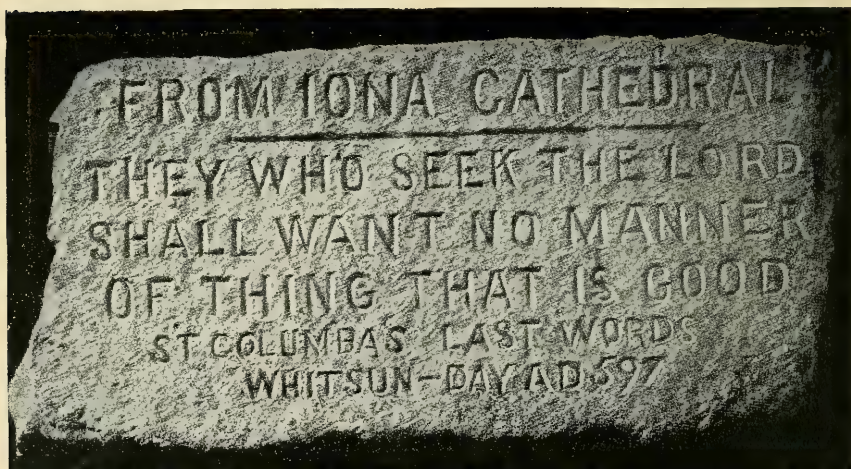
Iona Cathedral was founded by Columba A. D. 565. The Island of Iona was given to Columba to be used for religious purposes, and there he also founded a monastery, to which the whole of northern Scotland and the isles surrounding it owe their first knowledge of Christianity. Here were trained some of the greatest men in the early

history of the English Church. The Kings of Scotland were for many generations crowned by Columba and his successors at Iona on the stone which now forms part of the English coronation chair, and when they died they were buried in that holy isle.

In the autumn of 1903, an unexpected and most interesting gift came to the Cathedral at Washington, from Scotland. It was from the Lord Bishop of Argyle and the Isles, through the curator of the Island

of Iona, the Rev. John Skrine, and was brought to this country by Miss Susan F. Grant. It is a stone from the choir of the ancient Iona Cathedral, and comes to us, thus, as a link between the early British Church, which was planted here in the far West, either in Apostolic or post-Apostolic days, the Church of Restitutius, Eborius and Adelphius, those Bishops who were present at the Council of Arles in A. D. 314, the Church of St. Columba and Aidan, of St. Cuthbert and the Venerable Bede, of Scotland and Northern Britain.

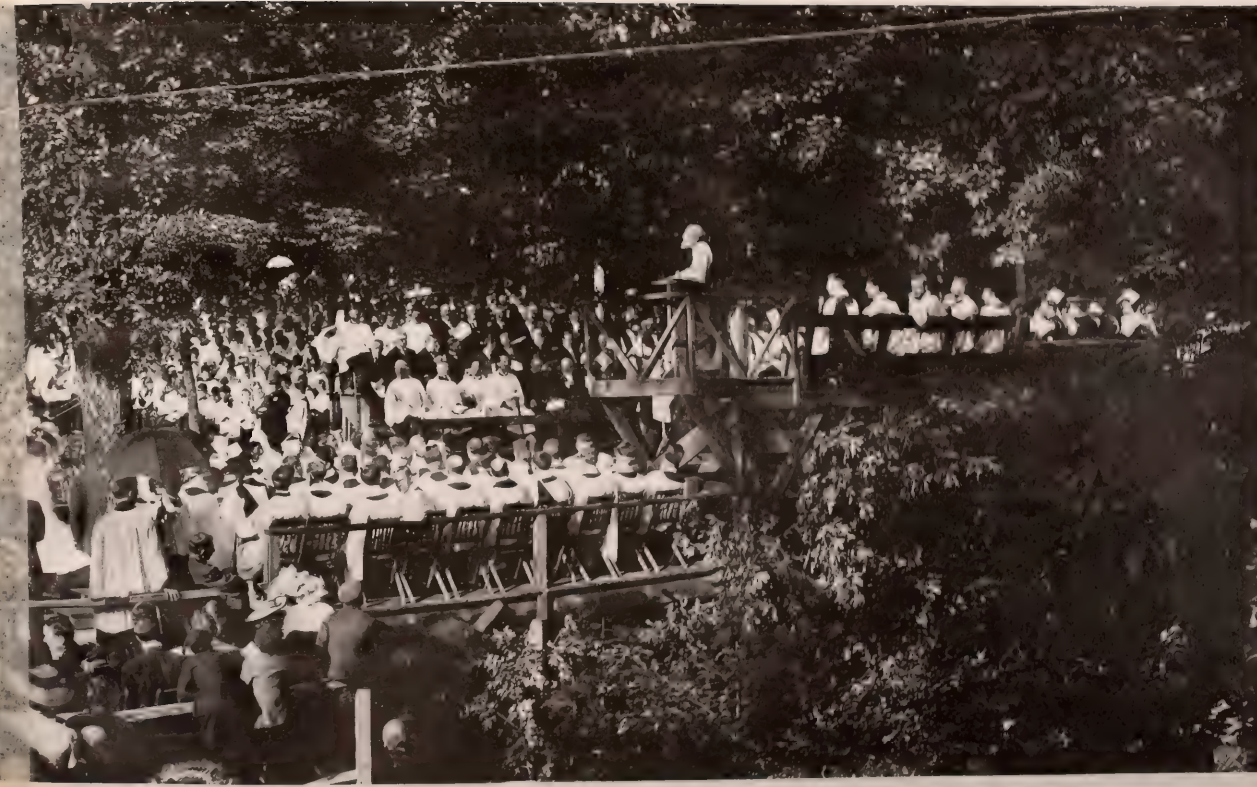
The last words of St. Columba have been cut upon this stone, and when we reflect that he died in 597, it will be seen that this stone, at the side of the principal doorway of the Cathedral of Washington, will stand as a memorial, which carries us back through more than two-thirds of the Christian era.



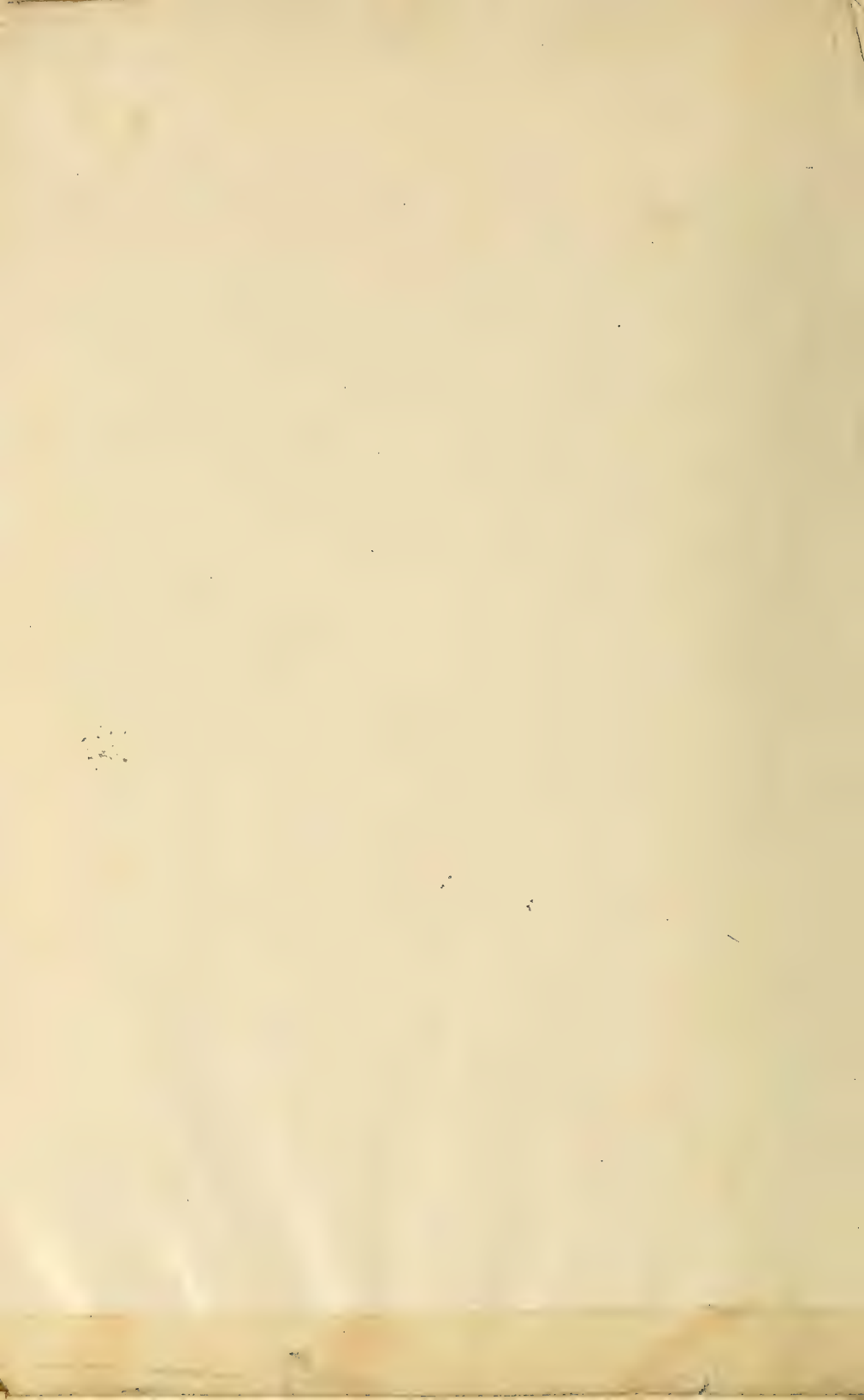
On the west wall of the Little Sanctuary is the following inscription:



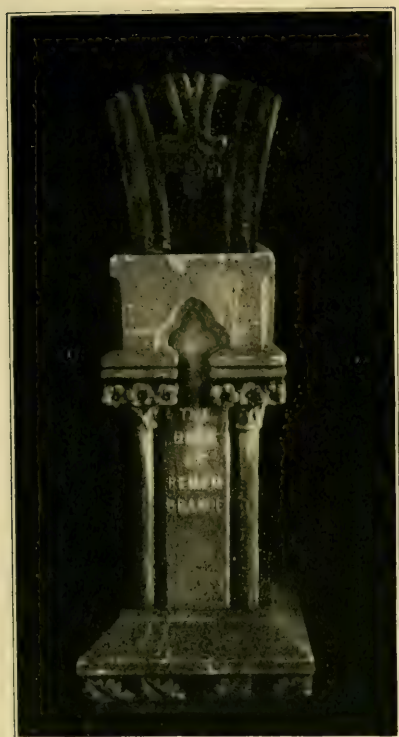




INTERNATIONAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW. THE SERVICE ON THE WEST OF ST. MICHAEL AND ALL ANGELS, A. D. 1907. THE BISHOP OF ST. ALBAN'S SPEAKING.



The Hilda Stone.



WHITBY ABBEY, FOUNDED A. D. 658.

Whitby Abbey was founded by Hilda, a grand-niece of King Edwin. It stood and the ruins still remain upon the summit of the great Yorkshire cliffs. Hilda is celebrated for having established the first school for girls in England. The greatest title to fame which the Abbey possesses is the name of Caedmon, the Father of English poetry, who was a herdsman of the Abbey, but like Amos of old he became a prophet to the men of his day.

On the south side of the chancel in the Little Sanctuary has been placed the Book of Remembrance in a stone prepared for it. This Book of Remembrance contains the names of all those who thus far have given toward the Cathedral Fund, and who are the Washington Cathedral Builders. Of especial interest is the "Hilda Stone," which is placed over the opening containing the Book. The stone, which was the Keystone of an arch in the ancient Abbey of St. Hilda at Whitby in England, bears the following inscription:

HILDA STONE
FROM
WHITBY ABBEY, ENGLAND
PRESENTED TO
THE WASHINGTON CATHEDRAL
BY
SIR CHARLES STRICKLAND
THROUGH
REV. A. P. LOXLEY
A. D. 1900.

On the north side of the Chancel is the Cathedra.

The Glastonbury Cathedra.

THIS Cathedra, made from the stones of Glastonbury Abbey, carries us to the beginning of Christianity in the British Isles.

There is a traditional story that the Church of Glastonbury was founded by Joseph of Arimathea. No one else has been claimed as the founder of this Church, and in any case its origin goes back to the first Christian missionaries.

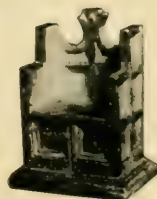
Mr. Stanley Austin, the donor of these historic stones, requested that they should be formed into a Bishop's chair and remain a witness to the continuity of the Church. The stones themselves have the characteristic carving of Glastonbury, and have been taken from that part of the ruins which were erected about the late Norman period of English architecture, that is in the twelfth century. These stones form the lower part of the chair, the seat or cathedra proper; and the two pillars that rise from the arms on either side, forming thus two pedestals; the inscription on the panel forming the back of the chair most appropriately sets forth the terms of the Chicago-Lambeth Quadrilateral, the basis which our Church has proposed for Christian Unity, "Holy Scripture and Apostolic Creed, Holy Sacrament and Apostolic Order." Above the old Glastonbury pillars on each side of the chair rises a Bishop's pastoral staff, and in the center above the panel, the Bishop's mitre. The panel immediately above the seat of the chair bears silent witness to the continuity of the Church in the inscription of the names of twenty-one Bishops who are historical landmarks, and beginning with the names of Eborius, Bishop of York; Restitutus, Bishop of London, and Adelfius, Bishop of Carleon-on-Usk, three British Bishops who attended the Council of Arles in Gaul, A. D. 314.

The cathedra has the following inscription:

THIS GLASTONBURY CATHEDRA
IS RAISED AS A WITNESS TO THE CONTINUITY OF
THE ANGLICAN CHURCH
AND PRESENTED ON
ASCENSION DAY, 1901
THESE STONES FROM THE ANCIENT BRITISH
ABBAY OF SS. PETER AND PAUL
ARE GIVEN
BY THE CHURCHMEN OF GLASTONBURY
TO THE CHURCHMEN IN AMERICA
FOR THE CATHEDRAL
OF SS. PETER AND PAUL
WASHINGTON, D. C.



THE GLASTONBURY CATHEDRA.



CHAIR OF ST. AUGUSTINE
A. D. 597.

A Service in the Little Sanctuary.

A SHORT service of intercession for God's blessing on the work of the Washington Cathedral was held in the Little Sanctuary by the Archbishop of Canterbury and the Bishop of Washington, assisted by their chaplains, just previous to the Christian Unity Service on September 25, 1904. The Archbishop prayed that by means of the Apostolic ministry, of which the Glastonbury Cathedra is the emblem and witness, the unity of Christendom might be hastened.

Archbishop's Prayer for Christian Unity.

O Righteous Father, we glorify Thee for the godly unity and concord of all those who are knit together in communion and fellowship, within our branch of Thy Holy Catholic Church. We thank Thee for the continuity of their Apostolic Ministry of grace and truth, of which this Cathedra is an emblem and witness. Keep, we beseech Thee, all Christians through Thine own Name, that they may be one even as Thou art one; and grant that all men everywhere may know Thee, the only true God, and Jesus Christ whom Thou hast sent. Hear us for the worthiness of the same Thy Son, Jesus Christ our Lord. Amen.

The Archbishop then consecrated the beautiful old altar cross, which had recently been given to the Cathedral, praying that it might be a ceaseless reminder to all who should enter the Sanctuary of Christ's crucifixion, of the fellowship of His sufferings and of the power of His resurrection.

Prayer of Consecration.

O Father of Mercies and God of Love, whose only begotten Son was lifted up that He might draw all men unto Him; may this Altar Cross be a ceaseless reminder to all who shall enter this Sanctuary of Christ crucified, of the fellowship of His sufferings, and of the power of His resurrection. Especially do we ask Thy blessing on all those who shall receive here the blessed Sacrament of the body and blood of Christ; through Him who loved us and gave Himself for us, the same Jesus Christ our Lord. Amen.



THE BOX-TREES OF
PRESIDENT JEFFERSON

THE CATHEDRAL BAPTISTERY.

Cathedral Font and Baptistry.

THE Baptistry is situated near the centre of the Cathedral grounds and in what will be the angle formed by the north wall of the nave and the north transept of the future Cathedral. This building is about fifty feet in diameter and has been erected as a temporary structure, so that the Font may be used as occasion requires, and also to protect this beautiful and costly work of art from injury.

The Font is made of pure white Carrara marble. It is octagonal in shape, fifteen feet in diameter, and raised on three steps. In the interior there are stone steps for descending into the water when the Font is used for immersion.

In the centre of the Font stands the figure of the risen Christ, with upraised hand, giving the great command recorded in the last chapter of St. Matthew's Gospel, "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son and of the Holy Ghost." While in his left arm he holds a little child, symbolising the command that he gave to St. Peter, after His resurrection, "Feed my Lambs," showing that He is still the Good Shepherd, Jesus Christ, the same yesterday, to-day and forever. In His hands and side are the wounds made when He was upon the Cross.

There is no halo about the head, because the figure tells its own story, showing that it is our risen Lord, who was crucified and now is alive forevermore. This figure of Christ stands on a rock, out of which the waters of baptism flow, thus symbolising the *living* water, so continuously emphasised by the Primitive Church. The interior of the Font is lined with stones gathered from the River Jordan.

The principal events of Christ's life, especially those recorded in the Apostles' Creed are sculptured on the eight exterior panels of the Font, as follows: The Birth of Christ, the Baptism of Christ, the Calling of the Apostles, the Crucifixion, the Resurrection, and the Ascension of Christ, the Day of Pentecost and the Coming of Christ to ransom His own at the Judgment Day. At the corner of the octagon stand the following Apostolic figures—St. Peter, St. Paul, St. John, Joseph of Arimathea, St. James, of Jerusalem, St. Mark, St. Matthew and St. Luke. All the writers of the New Testament are here represented, except St. Jude. His place is taken by Joseph of Arimathea, who gave his new hewn sepulchre for the entombment of our blessed Lord. The figure of Joseph of Arimathea thus connects, through the burial of Christ, the Crucifixion and Resurrection.

Few, if any, baptismal Fonts large enough for immersion have been built since the rise of Christian Art, and this Font stands as a witness to the right of every Christian to have the Sacrament administered either by immersion or pouring, as provided by the Book of Common Prayer.

The Jordan Font.



A large Brass Tablet will be placed on the wall of the Baptistery in memory of those by whom the statue of the Risen Christ, the different *bas reliefs*, and the Apostolic figures were given. Also the names of those who gave the Jordan stones and other parts of the Cathedral Font, the majority of whom were baptised or brought to confirmation by the First Bishop of Washington.



The Font in St. Martin's Church at Canterbury, A. D. 597

The designs for the Font were prepared by Mr. Wm. Ordway Partridge, the sculptor, who gained his inspiration from studying in the Holy Land itself, rather than from mediæval ideals.

The Baptistery itself was designed by T. Henry Randall.



PANEL OF THE RESURRECTION.

The Jordan Stones.



In June, A. D. 1903, a cavarán, bearing a new kind of burden, different from that ever witnessed before in the Holy Land, might have been seen wending its way over the road from Jericho to Joppa. These stones were transported in July, 1903, from the bed of the River Jordan, to the ship that was to carry them to far-off America to hallow the baptismal font of the great Cathedral at Washington.

The photograph which accompanies this article holds up before us the scene at the River Jordan itself, where the natives clothed in Oriental garb are gathering these stones at the Jordan's bank.

Many are the associations which the name of the River Jordan has with God's people in Gospel days, but of course most hallowed of all remembrances, is the baptism of our Blessed Lord himself. In the distance is seen Quasantana, the Mount of the Temptation.

Nor can it be otherwise than an inspiring thought, with those who, in coming days and centuries, shall be baptised in this Cathedral Font, that they stood upon the stones of the River Jordan, when, in fulfillment of the great commission of the Risen Christ to His Apostles, they were made members of Christ, the children of God, and inheritors of the Kingdom of Heaven.

The Washington Cathedral Choir School.



FROM THE ARCHITECT'S DESIGNS.

BY the will of the late Mrs. Harriet Lane Johnstone, the sum of \$300,000 was bequeathed to the Cathedral Foundation for the building and endowment of a Choir School. The gift is a memorable one, not only for its generosity, but as evincing the deep appreciation of the giver of the importance of the Cathedral as a witness for Christ in the Capital of the country.

By the terms of the will not more than one-half of this bequest is to be expended in the erection of the memorial building, the remainder is to be used for the education and maintenance of the boys who compose the choir of the Cathedral of Washington.

As the Cathedral is to be Gothic in architecture, so the School will be of a similar style. Messrs. York & Sawyer, of New York, have been chosen as the architects of the School building.

The School will be situated close to Massachusetts Avenue, on the slope of the hill. The west end of the School is so situated that it will ultimately be connected by a Gothic arcade with the west front of the Cathedral. The entire length of the building is 187 feet, and standing at right angles to the Little Sanctuary, it will form the south-west corner of the future Cathedral Cloister.

The School will be situated close to Massachusetts Avenue, on the Indiana limestone.

The interior arrangements of the School will be as perfect as they can be made.

The lower principal floor is occupied in one wing by the music room and dining room, while in the other is situated the large school room. In the centre of the building there is the library, a common room for the boys and the office. The whole of each wing of the building in the second story is used as a dormitory for the boys, each one of whom will have a cubicle to himself, and each dormitory will have a master room connecting.

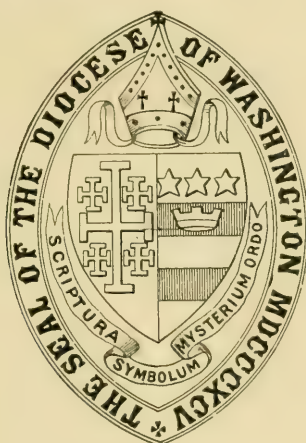
In the third story will be other masters' rooms, the infirmary, the guest rooms and the servants' rooms, which are reached by a separate stairway.

The School is equipped to accommodate forty boarders. In addition to this, there will be room for day scholars.

The Choir School will aim not only for the highest standard of excellence in Church music, but also to offer the best possible educational advantages of a preparatory school for college.

It is expected that the School will be completed and opened in October, 1906.

The Diocesan Coat of Arms.



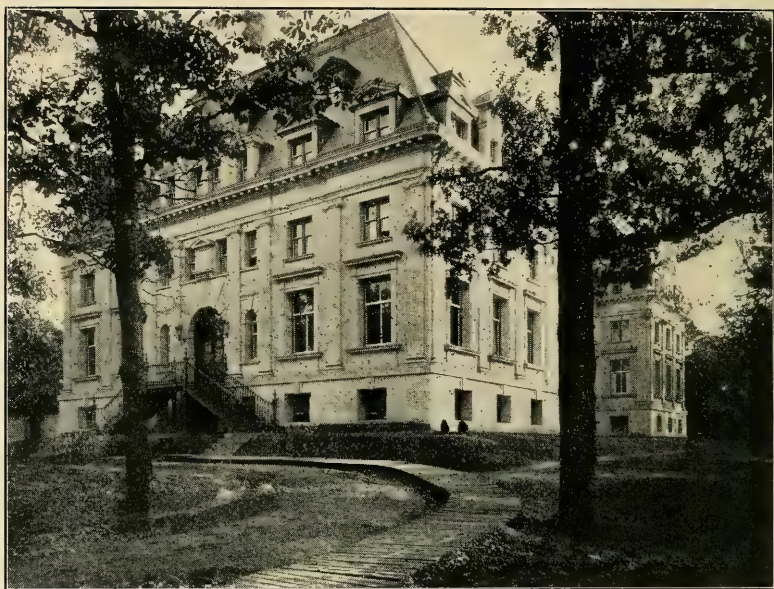
ON the dexter side of the shield appears the Jerusalem Cross signifying that our Church traces her origin in lineal descent not to Rome or Constantinople, but to Jerusalem itself. It expresses the idea that while she claims to be only one branch of Christ's Church, she is a true branch, and a true witness in the twentieth century of what the whole Catholic and Apostolic Church was in primitive days. The left side of the shield is blazoned with the coat of arms of Gen. Washington. He was a devout churchman, but held from deep conviction the necessity of separation of Church and State. The arms of the Father of His Country are therefore incorporated into those of the Diocese of Washington as a witness of the principle that the only connection between Church and State is each individual man, who is at once a citizen of the Commonwealth and a citizen of the Kingdom of Heaven.

The motto of the Diocese of Washington sets forth the four Latin words:

Scriptura, Symbolum, Mysterium, Ordo.

Scripture, Creed, Sacraments and Holy Orders—the Anglican basis for the union of Christendom by the Lambeth Conference in the last century.

The Cathedral School for Girls.



THE NATIONAL CATHEDRAL SCHOOL FOR GIRLS
On the Phoebe A. Hearst Foundation.

THE corner-stone of the National Cathedral School, founded by Mrs. Phoebe A. Hearst, was laid by the Bishops of Washington and Maryland on Ascension Day, 1899. In the following year the building was completed and the school was opened on October 1, 1900.

The religious instruction is under the care of the Bishop of Washington. The principals of the school are Miss Lois A. Bangs and Miss Mary B. Whiton.

The foundation upon which the curriculum rests is love of "Christ and His Children," and the purpose to prove that under God's leading all the triumphs of the new education may be laid at His feet and a Church School put in the front rank of those schools which are leading educational thought in this country.

Form of Devise.

I, ———, do give, devise and bequeath unto the Protestant Episcopal Cathedral Foundation of the District of Columbia (here follows a description of the devise), unto the said body corporate, its successors and assigns forever.

NOTE.—If the devise is of real estate it should be signed by the testator in the presence of three witnesses, and they should all sign in his presence and in the presence of each other.

Subscriptions of money may be sent by draft or postal order to Rt. Rev. Henry Y. Satterlee, Bishop of Washington.

The Cathedral Organization.

The Constitutions and Statutes were adopted December 5, 1894. In these it is provided that while the management of the real estate and principal funds remain with the Corporate Trustees, the income of the Foundation and the care and direction of the mission work, institutions, buildings and organizations shall be under two Chapters, called respectively the Larger and the Smaller Chapter. The Larger Chapter consists of the Bishop, the Dean and other members of the Smaller Chapter, the Standing Committee of the Diocese, *ex-officio*, the Archdeacons of the Diocese, *ex-officio*, the Treasurer of the Diocese, *ex-officio*, the Board of Trustees, *ex-officio*, the honorary Canons, some of whom are clergymen and others laymen from the Diocese of Washington and other dioceses.

The Smaller Chapter consists of the Bishop, Dean, Canon Missioner, Canon Chancellor, Canon Precentor, and two other Canons.

The Larger Chapter.

THE BISHOP, THE RT. REV. H. Y. SATTERLEE, D. D.
THE DEAN.
CANON MISSIONER.
CANON CHANCELLOR.
CANON PRECENTOR, REV. G. C. BRATENAHL.

The Archdeacons:

REV. R. P. WILLIAMS,
REV. C. I. LAROCHE,
REV. G. C. GRAHAM.

The Standing Committee of the Diocese.

REV. R. H. McKIM, D. D.,
REV. ALFRED HARDING, D. D.
REV. THOMAS J. PACKARD, D. D.
REV. R. P. WILLIAMS,
MR. CHARLES H. STANLEY,
MR. J. H. GORDON,
MR. MELVILLE CHURCH.

The Treasurer of the Diocese.

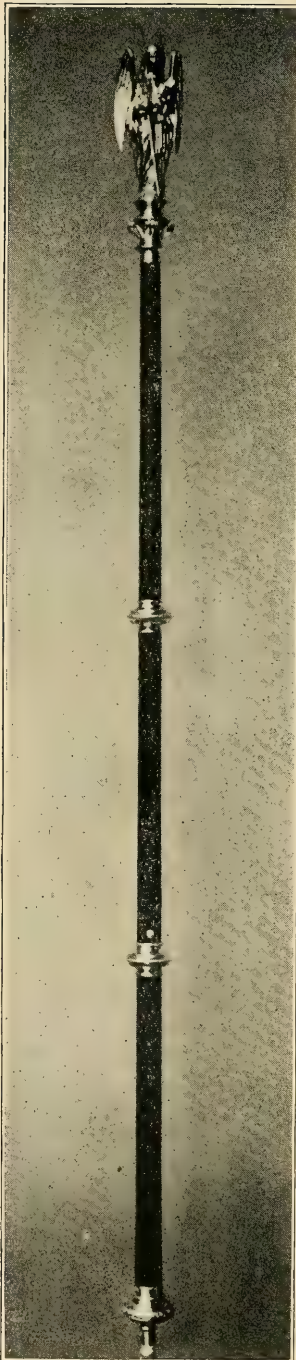
MR. W. H. SINGLETON.

Board of Cathedral Trustees.

(See page 49.)

MINOR CANON, REV. J. B. CRAIGHILL.

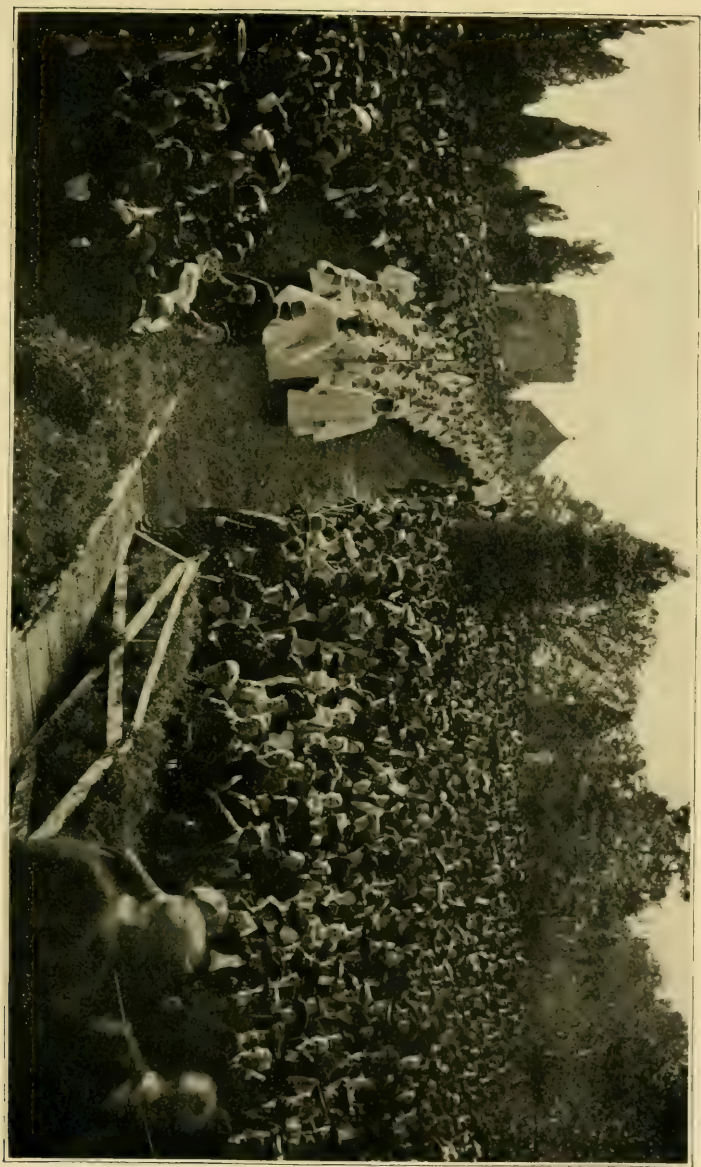
The Mace.



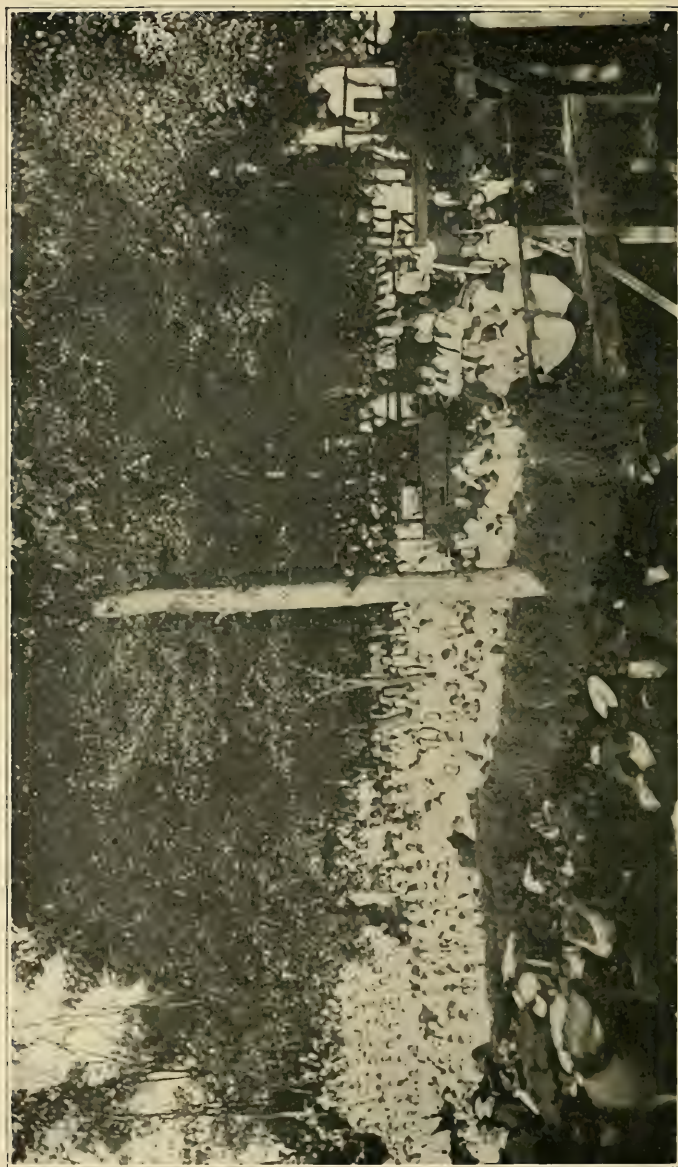
The Cathedral of St. Peter and St. Paul has received a beautiful silver and ebony mace from Mr. Fitzhugh Whitehouse in memory of his revered father, Bishop Whitehouse, who was the founder of the cathedral system in the American Church. The handle of the mace is of solid ebony, with silver embossed rings. At the top is a beautiful moulded silver figure of an angel, holding in one hand the sword of St. Paul and in the other the key of St. Peter, as emblems of the two apostles from whom the Cathedral bears its ancient name. This mace, when the time comes, will be consigned to the care of the Cathedral Chapter and used on occasions of public services when the Bishop is present.

One of these great services was held on Sunday, October 25, in the open air (see cut on opposite page.) The ravine in which the services were held affords standing room for twenty-five thousand people, and on this occasion fully seventeen thousand people were present. The occasion was the Pan-American Conference of Bishops and the fifth anniversary of the erection of the Peace Cross, when President McKinley spoke. At this service President Roosevelt was the speaker.

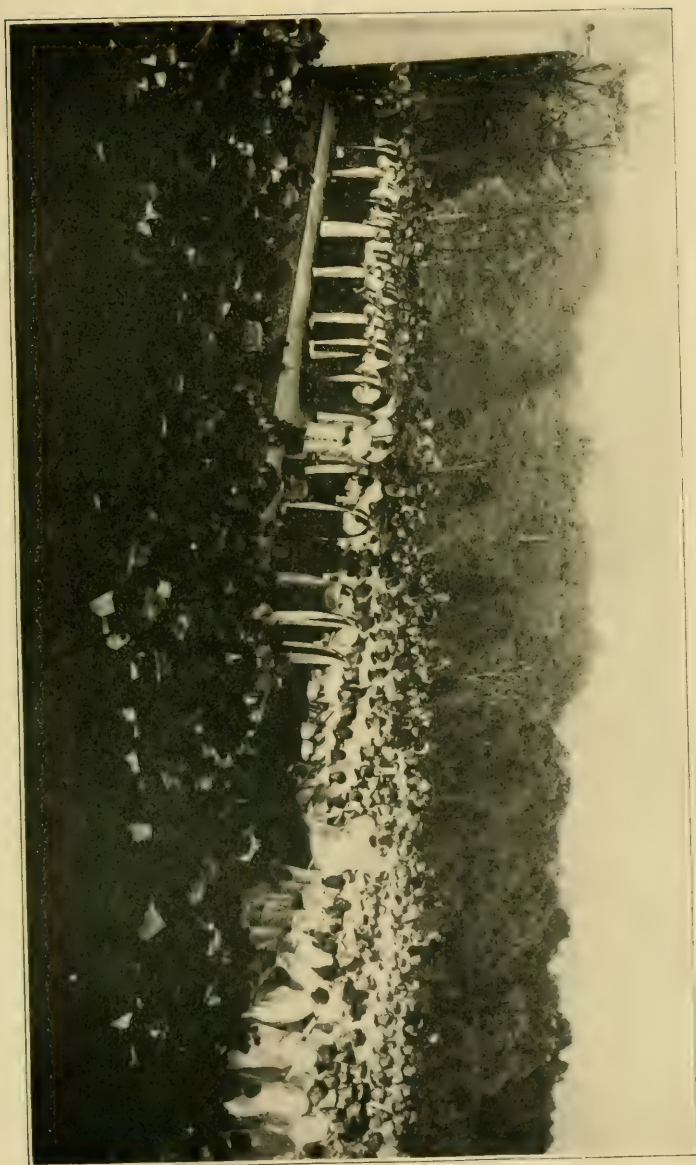
On the platform were the President, an Archbishop and forty-six bishops. In front of the platform was the Marine Band and to the right a choir of four hundred men and boys. The clergy of the city were still farther to the right. Not far away, toward the Peace Cross, some of the people not being able to get nearer to the platform than its base. The service was profoundly impressive.



THE PROCESSION OF CHOIRS, CLERGY AND BISHOPS, OCTOBER 25, 1903.



SERVICE OF THE PAN-AMERICAN CONFERENCE OF BISHOPS, OCTOBER 25, 1903; ADDRESS BY PRESIDENT ROOSEVELT.



SERVICE AT UNVEILING OF PEACE CROSS OCTOBER 23, 1898; ADDRESS BY PRESIDENT MCKINLEY.



The Sinai Cross.

On Easter Monday (April 24, 1905) the Sinai Cross was consecrated by the Bishop of Washington in his private chapel.

The Sinai Cross is to be used as a Processional Cross, and is a gift to the Cathedral of SS. Peter and Paul by Mrs. Henry Carrington Bolton, in memory of her husband, who was for many years a devoted Churchman of the diocese of Washington.

The Cross is of brass and set with highly polished stones of a deep-red color, which Dr. Bolton brought with him from Mt. Sinai on his last visit to the Holy Land.

The arms of the Cross terminate in Scallop Shells, which are distinctly the pilgrim's emblem, emphasizing the fact that our Christian life is a pilgrimage. A Scallop Shell has been used from the earliest days for the pouring of water on the head of the candidate in Holy Baptism. The Scallop Shell is also the pilgrim's drinking cup, symbolizing the living water which Christ gives us to drink.

On the front of the Cross is affixed a dead serpent, reminding us of the serpent which Moses "lifted up" in the wilderness and typifying the "lifting up" of the Son of Man—but a dead serpent, symbolizing Christ's victory over sin won on the Cross.

On the face of the Cross is inscribed these words: "Let God arise and let His enemies be scattered: let them also that hate Him flee before Him." (Psalm LXVIII, 1). These words were used by Moses each morning during the pilgrimage of the Children of Israel in the wilderness as the Ark set forward, led by the cloud of the Lord (Numbers X, 35).

The Cross is to be used at all Cathedral services, beginning with the Open-Air Services this summer.



THE CHRISTIAN UNITY SERVICE, SEPT. 25, A. D. 1904.—PROCESSION OF CHOIR AND CLERGY.

Christian Unity Service.

THE most notable service thus far in the history of the Washington Cathedral was that held in the interest of Christian Unity on the afternoon of Sunday, September 25, 1904. The Archbishop of Canterbury—the first of the long line of distinguished primates of England who has ever visited America—gave the services of the day their crowning touch, when he offered the multitude before him a salutation from the Church of England, and in simple Anglo-Saxon words pictured to the upturned faces before him the vision of the future Cathedral. He expressed the hope that a splendid structure would soon be realized, and that it would become a radiant centre of moral and spiritual influences emanating from the heart of political America.

At the appointed hour the procession toward the platform began, headed by the Master of Ceremonies, Rev. Alfred Harding, D. D. The scene was very impressive when the Archbishop, in the brilliant red vestments of the primate of England, and preceded by his crucifer, passed over the hill. The combined vested choirs of Washington, led by the full Marine Band, also in vestments, headed the procession. The clergy of Washington and neighboring cities followed close behind, and after them came the Bishops. These were: The Rt. Rev. Wm. Paret, D. D., Bishop of Maryland; the Rt. Rev. C. C. Penick, D. D., of West Virginia; the Rt. Rev. J. B. Funsten, D. D., Bishop of Boise; the Rt. Rev. C. C. Grafton, D. D., Bishop of Fond du Lac; the Rt. Rev. W. F. Adams, D. D., Bishop of Easton; the Rt. Rev. S. D. Ferguson, D. D., Bishop of Cape Palmas, Africa; the Rt. Rev. C. K. Nelson, D. D., Bishop of Georgia; the Rt. Rev. C. H. Brent, D. D., Bishop of the Philippine Islands; and in the rear the Rt. Rev. Wm. C. Doane, D. D., Bishop of Albany, and the Rt. Rev. Henry Y. Satterlee, Bishop of Washington, who immediately preceded the Archbishop and his attending chaplains.

Arriving at the platform, which is situated in a ravine in the form of a vast amphitheatre, with a beautiful background of cedars and other foliage, the procession was awaited by the Chief Marshal, Gen. John M. Wilson, U. S. A., the members of the Cathedral Board and Secretary Hitchcock, Mr. J. Pierpont Morgan and other distinguished guests. The clergy of the various Christian bodies in the city had been invited to occupy seats on the platform and were present in a body, making it a Christian Unity Service in reality as well as in name. The sermon was preached by the Bishop of Albany. He made a strong plea that all Christians walk worthy of their calling; deprecated the continental idea of the Sabbath, and called attention to the increasing urgency for the protection of the home.

The Bishop of Washington presented the Primate in a few well-chosen words. The Archbishop's address was as follows:

"My Friends: I am called upon and privileged to give you on this great occasion—great, at all events, to me—what the paper in your hands calls a 'salutation.' I give it to you from a full heart, in the

CHRISTIAN UNITY SERVICE, SEPT. 25, 1994.—THE ARCHBISHOP AND OTHER BISHOPS IN PROCESSION.



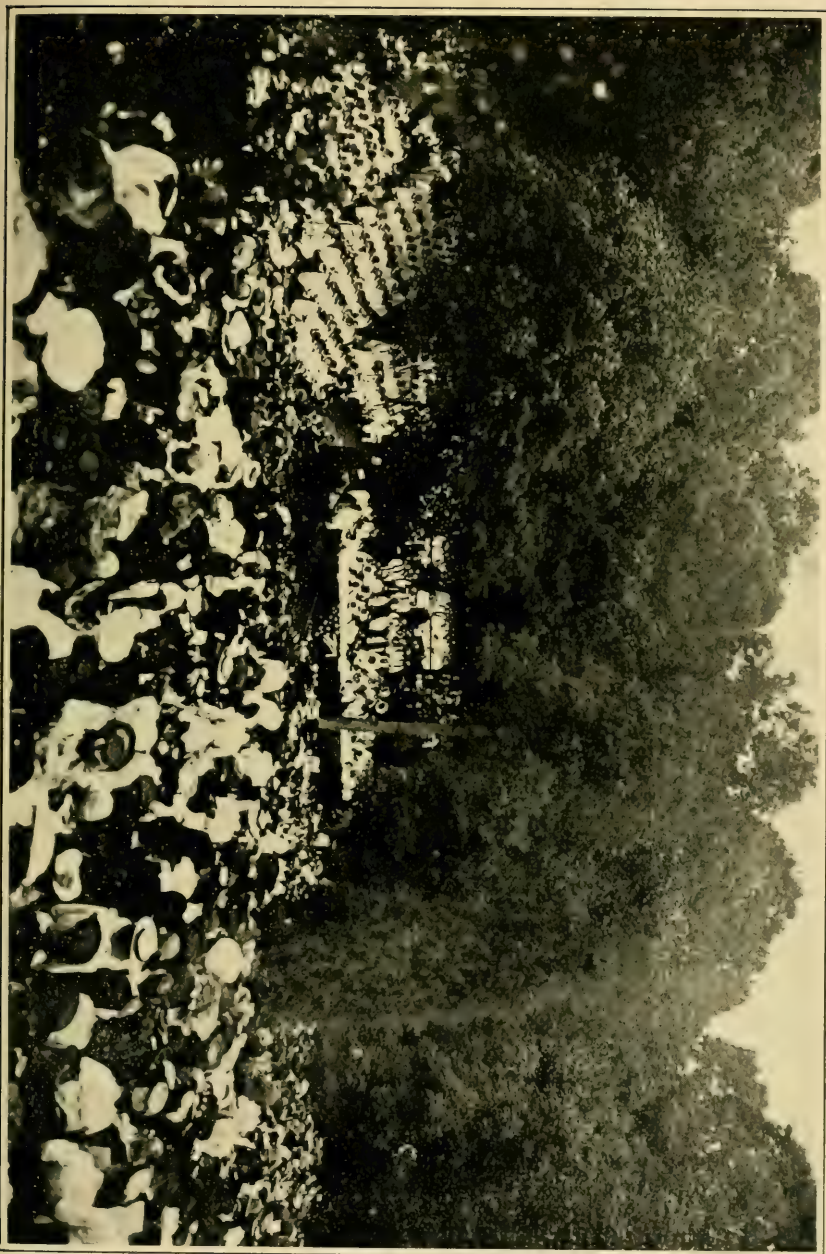
holy name of Him whom, amid all our differences, we serve, our living Lord and Saviour, Jesus Christ.

"It is not a little thing to me to be allowed in that name to greet you here—here at the very pivot and center of a national life, which for 130 years has had 'liberty' as its watchword, and for more than forty years has everywhere striven to make the word good. A vision rises before our eyes today whereunto this thing, with all that it implies, may grow. It has been given to us English-speaking folk, in the manifold development of our storied life, to realize in practice more fully than other men the true meaning of liberty—the liberty wherewith Christ hath made us free. Be it ours to recognize that such knowledge is in itself not a heritage only, but a splendid and sacred trust. The trust must be determinedly and daily used—used amid all the changes and chances of life to the glory of God and the immeasurable good of men. For that reason we want here, where the heart of your great nation throbs and sends its pulses through the whole, to keep raised overhead the banner of Him who has taught us these things, our Master, Jesus Christ. The principles He set forth are ours because they are His. He taught us that a man's life consisteth not in the abundance of the things which he possessed. He taught us that society exists for the sake of the men and women who constitute society. He taught us that surrender even of individual rights for the sake of Christ is nobler than defense of privilege.

We must be here to work,
And men who work can only work for men,
And, not to work in vain, must comprehend
Humanity, and so work humanely,
And raise men's bodies still by raising souls.

"These are ideals, but they are Christ's ideals, and therefore they can come true. We mean, please God, that they shall. We from across the sea join hands with you in the endeavor to translate them into accomplished fact—fact, not fancy. What we are aiming at and striving after is a plain thing, the bettering of people's lives, to make men purer and men manlier, to uplift the weak and wayward and to trample under foot what is selfish and impure; to make certain that every one of Christ's children shall learn to know the greatness of his heritage, and shall have an ideal before him, an ennobling ideal of worship and of work. Christ charges us with that; we are trusted to work for Him among those for whom He died. No other period of Christendom can compare with ours in the possibilities which are set within our reach. No other part of Christendom, as I firmly believe, can do for the world what we on either side of the sea can do for it if we only will. God give us grace to answer to that inspiring call."

The exercises were planned with great foresight and much credit for the successful execution of the programme was due to committees from the Churchman's League and Brotherhood of St. Andrew. It is estimated that fully 35,000 persons were present.



THE CHRISTIAN UNITY SERVICE, SEPT. 25, A. D. 1904.

It was most fitting that the greatest service ever held in this country in behalf of Christian Unity should have taken place in the diocese of Washington, which has as its watchword the four fundamental principles of unity:

First—That the Old and New Testament contain all things necessary to salvation.

Second—That the Apostles' and Nicene Creeds are a sufficient statement of the Christian faith.

Third—That the two Sacraments of Baptism and the Lord's Supper should be administered with the words set forth by Christ, and with the elements ordained by Him.

Fourth—The historic episcopate locally adapted to the needs and conditions of the various Christian nations.

The Cathedral Work.

WHAT IT IS NOT.

Cathedral work, as such, ought not to be confused with parochial work, even as the office and work of a Bishop cannot be confused with that of a Parish Priest. The Cathedral structure itself is only a part, and not even the most essential part, of the Cathedral Foundation. The services of the Cathedral are an important factor in the Cathedral work, but they in themselves do not constitute the Cathedral work. The office of preaching belongs equally to the parochial as well as the Cathedral organisation.

WHAT IT IS.

We find the germ of the true Cathedral idea in the upper chamber at Jerusalem tenanted by the twelve apostles. The records of the undivided Church are an unbroken history of an episcopate living with and acting through its clergy. Archbishop Benson states that "No see in Europe was ever created without a chapter" or body of clergy working with and under the Bishop in the missionary, educational and charitable work of the diocese, no less than in the preaching and public services of the Cathedral structure itself. Although no single stone toward the building of the Washington Cathedral has been laid, the work of the Cathedral Foundation has been fully inaugurated. Seven chapels and mission stations under the direct control of the Bishop bespeak missionary enterprise in response to diocesan needs. The National Cathedral School for Girls and the Washington Cathedral Choir School mark the beginning of the educational work. The Open-Air Services, the Retreats and Quiet Days held in the Little Sanctuary of the Cathedral and the establishment of the St. Chrysostom Endowment Fund for the Canon Missionership are evidence to the response which the Cathedral Foundation is making in that Cathedral work which lies outside the Church's parochial life.

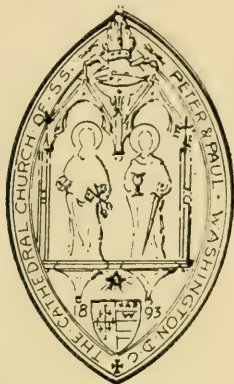
THE CHRISTIAN UNITY SERVICE, SEPT. 25, 1904. ARCHBISHOP OF CANTERBURY GIVING SALUTATION.





THE CHRISTIAN UNITY SERVICE, SEPT. 25, A. D. 1904.—THE RETURN.

The Cathedral Seal.

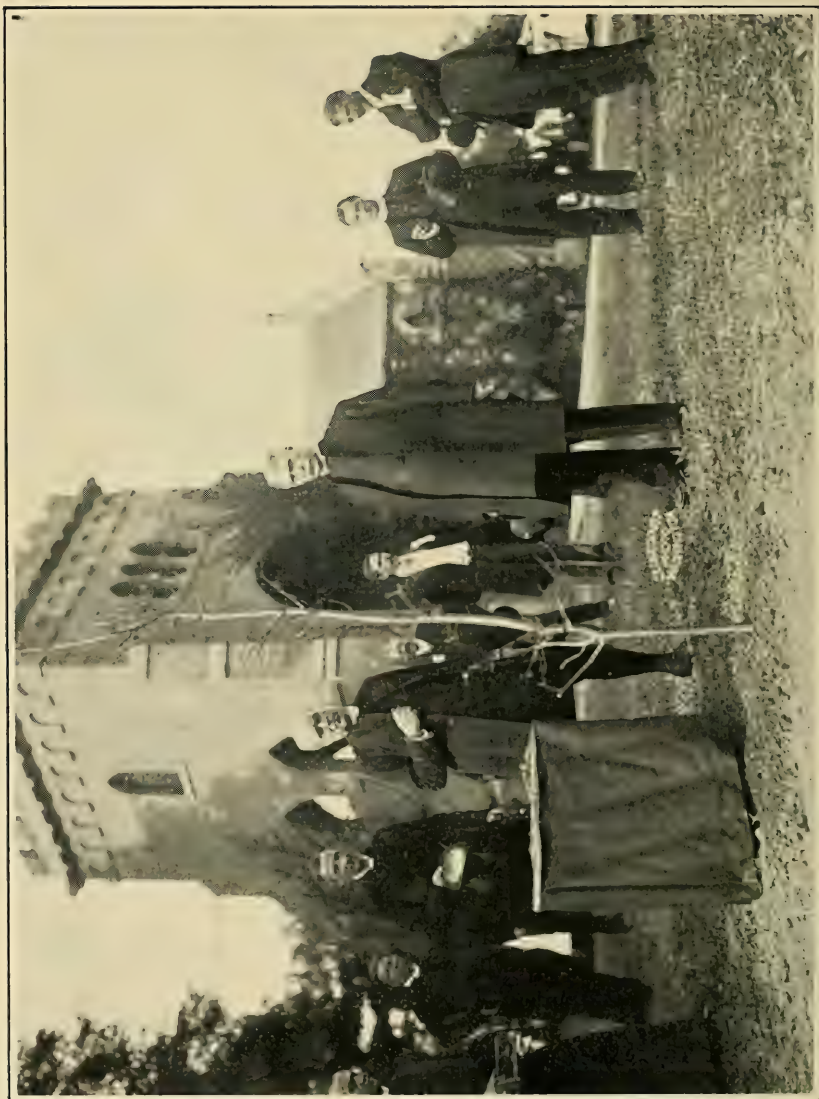


THE design we publish of the seal of the Cathedral of S. S. Peter and Paul, and which has substantially been adopted by the Trustees, is the work of Mr. John H. Buck, the head of the Ecclesiastical Department of the Gorham M'f'g. Co., New York, and one of the most expert heraldic scholars in this country.

Under the mitre, will be observed the Icthus, or fish, perhaps the earliest Christian symbol in the Primitive Church. The five letters of the Greek word for fish were, taken separately, the initials in Greek of the words, "Jesus Christ, Son of God, Saviour." In this way the fish became a symbol of our Lord, and was a kind of countersign between Christians of those early times, when they were under persecution. It was not much used by the Mediæval Church and is not used in modern times, and therefore becomes a valuable symbol for a branch of the Church representing primitive Christianity. The figures of the Apostles are accompanied by their traditional symbols. The Keys of St. Peter remind us that he opened the door of the Church to both Jews and Gentiles—See Acts II and X. The Sword of St. Paul is the emblem of the spirit of martyrdom, inspired in us by the Word of God, which is the sword of the Spirit. St. Peter has the Gospel of St. Mark, the earliest Gospel, written at the dictation of St. Peter. St. Paul has the Chalice and Paten, because, outside of the Gospels, St. Paul is the New Testament writer who has written most about the Holy Communion (see 1 Cor. X and XI) and about the Church and the Body of Christ (see 1 Cor. XII and Ephesians) and regarding Baptism (see Romans VI and Ephesians IV and many other passages).

The Epiphany Star underneath the figures of the Apostles, signifies the date of the incorporation of the Cathedral, the charter of which was signed on the Feast of the Epiphany. It also speaks of the Missionary character of the Cathedral work.

Beneath the star is the Coat of Arms of the Diocese of Washington. Thus the Cathedral seal will express in a wonderful way the four points of the Lambeth Chicago Quadrilateral, the Scriptures, the Creed, the Sacraments and the Ministry of the Church.



ARCHBISHOP OF CANTERBURY BISHOP OF WASHINGTON
PLANTING THE ARCHBISHOP'S OAK.

Chronology.

1791. Congress decides that the Federal City in the new Federal district shall be the Capital of the United States.
1801. Government of the United States removes to the City of Washington.
1845. St. John's School for Boys occupies Mt. Alban.
1855. St. Alban's Free Church built on Mt. Alban.
1866. Mt. St. Alban first suggested for the Cathedral of Washington.
1893. **Epiphany** (January 6th), charter for the Washington Cathedral Foundation granted by Congress.
1895. Diocese of Washington set off from Maryland.
1896. **Feast of the Annunciation**, consecration of the first Bishop of Washington.
1898. Cathedral land bought for \$245,000.
General Convention held in Washington.
Peace Cross raised to mark the foundation of the Cathedral of SS. Peter and Paul. President McKinley made an address. 7,000 persons present.
All Saints, Bishop Claggett's remains translated to Cathedral Close.
1899. **Ascension Day**, laying of corner-stone of Cathedral School for Girls.
1900. **Ascension Day**, The Cathedral School for Girls was dedicated.
1901. **Ascension Day**, the Glastonbury Cathedra raised.
Retreat for Clergy held in Cathedral Close, June 25-28th. Rev. C. H. Brent, of Boston, conductor.
1902. **Ascension Day**, the Jerusalem Altar placed in the Little Sanctuary.
The Little Sanctuary dedicated.
Mr. Stanley Austin donates some graftings from Holy Thorn of Glastonbury.
Retreat for Clergy held in Cathedral Close, June 9-12th. Rev. J. C. Roper, D.D., of New York, conductor.
1903. Retreat for Women held in Cathedral Close, February 22-24th. Conductor: the Bishop of the Diocese.
The Diocesan Convention constitutes the Cathedral Foundation an institution of the Diocese of Washington.
Ascension Day, beginning of third year of Open-Air Services and consecration of Hilda Stone.
Bequest of \$300,000 by Mrs. Harriet Lane-Johnstone for a Cathedral School for Boys.
Open-Air Service of Pan-American Conference of Bishops. Address by President Roosevelt; 17,000 persons present.
1904. **Ascension Day**, Consecration of Jordan Font.
Christian Unity Service. Sermon by Archbishop of Canterbury; 35,000 persons present.

Glastonbury Thorn.



RUINS OF GLASTONBURY ABBEY.

Baronius assigns the founding of his Church to Joseph of Arimathea, A. D. 43.

At the southeastern corner of the Little Sanctuary is the Glastonbury Thorn, a gift of Mr. Stanley Austin and an offshoot from the celebrated thorn tree with which so many legends are connected, known as the Holy Thorn of Glastonbury. One of the legends of the Glastonbury Thorn is that it sprang from the staff of Joseph of Arimathea, who was sent by the Apostle Philip to preach the Gospel in Britain. On reaching Yniswitrin, afterwards called Glastonbury, he stuck his staff in the ground to indicate that he meant to stay there, and the staff put forth leaves and branches, and every year on Christmas it blossoms.

King Arthur, one of Britain's greatest Kings, around whose name are gathered the stories of the Round Table and the search for the Holy Grail, was buried A. D. 532, at Glastonbury. Giraldus Camb was an eye witness of the opening of King Arthur's grave in A. D. 1191 by Henry II.

The Cathedral Park Board.

The Bishop of the Diocese has recently formed a Cathedral Park Board, who will have the entire care of the grounds, as well as the beautifying of them. This Board proposes to place a man in charge, and hereafter visitors will always be able to see the various objects of historic interest which have been brought together here. The following-named ladies compose the Board :

ACTIVE MEMBERS.

Mrs. Jas. R. Garfield, President.

Miss Sophy Anderson, Mrs. Brown, Miss Durand, Miss Kibbey, Miss Middleton, Miss Edith Miller, Miss Oliver, Miss Phillip, Mrs. Charles Richardson, Mrs. Rust, Miss Satterlee, Mrs. Condit Smith, Mrs. Rust-Smith, Miss Shields, Mrs. Wilmer, Miss Williams.

ASSOCIATE MEMBERS.

Mrs. Boardman, Miss Bangs, Mrs. Glover, Mrs. Hitchcock, Mrs. Hubbard, Mrs. MacVeagh, Mrs. McGowan, Mrs. Nerrill, Mrs. Nelson Page, Mrs. Pinchot, Mrs. Southridge, Mrs. Spalding, Mrs. Truesdell, Miss Turnbull, Miss Whiton.

Bishop Claggett.

IN accordance with a resolution passed by the House of Bishops at the General Convention of the Church held in Washington, October, 1898, the remains of the Right Reverend Thomas John Claggett, the first Bishop in the whole Church of God consecrated on American soil, were translated to the Cathedral grounds upon the Feast of All Saints, 1898, and rest in a vault immediately under the chancel of St. Alban's Church.

As the Glastonbury Cathedra is a witness to the continuity of the English-speaking branch of the Church, so Bishop Claggett represents in his own person the historic Episcopal succession of our Church from the days of the Apostles and thus from our Lord Jesus Christ himself.

Bishop Claggett (see portrait) was consecrated First Bishop of Maryland on September 17, 1792, at Trinity Church, New York, during the session of the General Convention. Among his consecrators were :

Samuel Seabury (see portrait), Bishop of Connecticut, who was consecrated November 14, 1784, by Scotch Bishops ; and William White (see portrait), Bishop of Pennsylvania, who was consecrated February 4, 1787, in the Chapel at Lambeth Palace, London, by Moore, Archbishop of Canterbury (see portrait), the Archbishop of York, the Bishop of Bath and Wells, in whose diocese Glastonbury is situated, and the Bishop of Peterborough.

Bishop Claggett's other consecrators were Provost, Bishop of New York, who was Chaplain of the Continental Congress, and Madison, Bishop of Virginia.

Bishop Claggett and all the Bishops of our Church trace their historic descent along many lines and particularly from James, the Lord's brother, first Bishop of Jerusalem, from St. John at Ephesus, as well as St. Peter and St. Paul. The lists given on the following pages are taken from "The Primitive Church" by Rev. A. B. Chapin, "Illustrated Notes on English Church History" by Rev. C. A. Lane, and "The Primitive Saints and the See of Rome" by F. W. Puller, S. S. J. E., and *Regestrum Sacrum Anglicanum* by Stubbs, Bishop of Oxford.

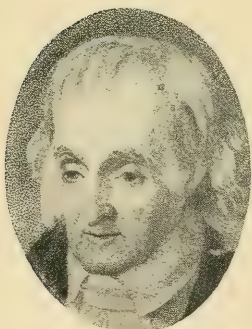
The list of the Bishops from Jerusalem follows the British succession, and is therefore more especially associated with Glastonbury.



ARCHBISHOP MOORE
A D. 1783-1805.



SAMUEL SEABURY
First Bishop of Connecticut
Consecrated in Scotland
A. D. 1784.



WILLIAM WHITE
First Bishop of Pennsylvania
Consecrated in England
A. D. 1787



SAMUEL PROVOST
First Bishop of New York
Consecrated in England
A. D. 1787



THOMAS JOHN CLAGGETT
First Bishop of Maryland
Consecrated in New York
A. D. 1792

The Historic Episcopate.

In Apostolic Days, it was held that the Church of Christ had no right or authority given her by Christ to *originate* a Ministry by herself. The Apostolic Ministry means a Ministry Commissioned by Christ when He chose the Twelve Apostles. Apostolic Succession means a law of Continuity, whereby the Order of Ministers, thus began by Christ, is perpetuated from century to century, until "the end of the days."

To protect this law of Continuity and prevent any possible break, it has been the Rule of the Church, from the earliest days, that no man can be admitted as a Bishop in the Church of God unless *three* bishops unite in the Laying On of Hands. This makes the Apostolic Succession, not like a chain, in which if one link is lost, the whole line is broken, but like a *net* in which there are many hundreds of interlacing lines of succession, and therefore, no possibility of any break.

In the following lists, two or three of such lines are given :

Bishops of Jerusalem.

	A.D.		A.D.
1. James, the Lord's brother,	35	28. Valens,	191
2. Simeon, son of Clopas,	60	29. Dolchianus,	194
3. Justus I,	107	30. Narcissus,	195
4. Zachaeus,	111	31. Dius,	200
5. Tobias,	112	32. Germanio,	207
6. Benjamin,	117	33. Gordius,	211
7. John I,	119	34. Alexander,	237
8. Mathias,	121	35. Mazabanes,	251
9. Philip,	122	36. Hymenaeus,	275
10. Seneca,	126	37. Zambdas,	298
11. Justus II,	127	38. Herman,	300
12. Levi,	128	39. Macarius I,	310
13. Ephraim,	129	40. Maximus III,	315
14. Joseph,	131	41. Cyril,	330
15. Judas,	132	42. Herenius,	350
16. Marcus,	134	43. Hilary,	364
17. Cassianus,	146	44. John II,	386
18. Publius,	154	45. Praglius,	416
19. Maximus I,	159	46. Juvenal,	424
20. Julian,	163	47. Anastasius,	458
21. Caius,	165	48. Martyrius,	478
22. Symmachus,	168	49. Salutis,	486
23. Caius,	170	50. Elias,	494
24. Julian,	173	51. John III,	513
25. Maximus II,	178	John III conse-	
26. Antonius,	182	crated David first	
27. Capito,	186	Bishop of Meneva,	
		now St. David's,	
		Wales.	

Bishops of St. David's, Wales.

The Diocese of St. David's comprises Southwest Wales. It is one of the Ancient Sees of the British Church. The ancient name of St. David's was Mynyw, Latinized into Menevia. In Welsh St. David's is known to-day as Ty-Ddewi, which signifies David's House. It was a seat of an Archbishop in the British Church.

	A. D.		A. D.
52. St. David, or Dewi, Sant, Archbishop. Commemorated on March 1st,	519	80. Morbiw,	
53. Cynog,	544	81. Llundwerth,	924
54. Teilo, afterwards Bp. of Llandaff,	566	82. Eneuris,	944
55. Ceneu,		83. Hubert,	
56. Morfael,		84. Ivor,	
57. Haerwnen,		85. Morgeneu,	999
58. Elwaed,		86. Nathan,	
59. Gwrnwen,		87. Ieuan,	
60. Llundwerth,		88. Arwystl,	
61. Gwrwyst,		89. Morgannuc,	1023
62. Gwgan,		90. Erwyn,	1023
63. Clydawg,	712	91. Trahaearn,	1039
64. Einion,		92. Joseph,	1061
65. Elfod,		93. Bleiddud,	1061
66. Ethelman,		94. Sulien,	1071
67. Elanc,		95. Abraham,	1076
68. Maelsgwyd,		96. Sulien Ddoeth,	1076
69. Sadwrnen,	832	97. Rhyddmarch,	1088
70. Cadell,		98. Griffri,	1096
71. Sulhaithnay,		99. Bernard,	1115
72. Nobis,	840	100. David Fitz Gerald,	1147
73. Idwal,		101. Peter de Leia,	1176
74. Asser, Adviser and Instructor of Al- fred the Great, aft- erwards Bishop of Sherborne (now Exeter),	906	102. G. de Henelawe,	1203
75. Arthfael,		103. Jorwerth,	1215
76. Sampson,	910	104. Anselm,	1230
77. Ruelyn,		105. Thomas Wallensis,	1246
78. Rhydderch,	961	106. Richard Carew,	1256
79. Elwin,		107. Thomas Beck,	1280
		108. David Martyn,	1296
		109. Henry Gower,	1328
		110. John Thoresby,	1347
		111. Reginald Brian,	1350
		112. Thomas Fastolf,	1353
		113. Adam Houghton,	1361
		114. John Gilbert,	1389
		115. Guy Mone,	1397
		116. Henry Chicheley,	1408

Archbishops of Canterbury.

	A. D.		A. D.
116. H. Chicheley,	1414	132. G. Sheldon,	1663
117. J. Stafford,	1443	133. W. Sancroft,	1677
118. J. Kemp,	1452	134. J. Tillotson,	1691
119. T. Bourchier,	1454	135. T. Tennison,	1695
120. J. Morton,	1486	136. W. Wake,	1715
121. H. Dean,	1502	137. J. Potter,	1736
122. W. Wareham,	1503	138. T. Herring,	1747
123. T. Cranmer,	1533	139. M. Hutton,	1751
124. R. Pole,	1556	140. T. Secker,	1758
125. M. Parker,	1559	141. F. Cornwallis,	1768
126. E. Grindall,	1575	142. J. Moore,	1783
127. J. Whitgift,	1583	Moore conse-	
128. R. Bancroft,	1604	crated White first	
129. G. Abbott,	1610	Bishop of Penn-	
130. W. Laud,	1633	sylvania.	
131. W. Juxon,	1660		

Bishops of the Church in U. S.

	A. D.		A. D.
143. White, First Bishop of Pennsylvania,	1790	148. Pinkney, Md.,	1870
White was a consecrator of Claggett as first Bishop of Maryland.		149. Paret, Md.,	1885
144. Claggett, First Bishop of Maryland,	1792	In 1895 the diocese of Washington was set off from the diocese of Maryland.	
145. Kemp, Md.,	1814	150. Satterlee, first Bishop of Washington,	1896
146. Stone, Md.,	1830		
147. Whittingham, Md.,	1840		

OTHER LINES OF EPISCOPAL SUCCESSION.

1. St. John, A. D. 33-100
 A. D. 100. The Apostle St. John died at Ephesus about this time (*Iren.* III, 3).
 A. D. 97. St. John's pupil, Polycarp, became Bishop of Smyrna.

Bishops of Smyrna.

2. Polycarp, 97-156
 A. D. 156. In this year Polycarp was martyred. He had previously sent his pupil, Pothinus, to Gaul as Bishop of Lyons.

Bishops of Lyons.

	A. D.		A. D.
3. Pothinus,	156-177	22. Patiens,	451
A. D. 177. In this year Pothinus was martyred and was succeeded by		23. Lupicinus,	
4. Irenæus,	157	24. Rusticus,	494
5. Zacharias,		25. Stephanus,	499
6. Elias,		26. Viventius,	515
7. Faustinus,		27. Eucherius II,	524
8. Verus,		28. Lupus,	538
9. Julius,		29. Licontius,	542
10. Ptolemy,		30. Sacerdos,	549
11. Vocius,		31. Nicetus,	552
12. Maximus,		32. Priscus,	573
13. Tetradius,		33. Aetherius,	589
14. Verissimus,		Aetherius, together with Virgilius, Bishop of Arles, consecrated Augustine as Bishop at Arles November 16, 597. Augustine afterward became Archbishop of Canterbury.	
15. Justus,	374		
16. Albinus,			
17. Martin,			
18. Antiochus,			
19. Elpidius,			
20. Licarius,			
21. Eucherius I,	427		

Archbishops of Canterbury.

	A. D.		A. D.
34. Augustine,	596	76. Langton,	1207
35. Laurence,	605	77. Wetherfield,	1229
36. Melitus.	619	78. Edmund,	1134
37. Justus,	624	79. Boniface,	1245
38. Honorius,	634	80. Kilwarby,	1272
39. Adeodatus,	654	81. Peckham,	1278
40. Theodore,	668	82. Winchelsey,	1294
Theodore (himself a Greek) was consecrated as Bishop by Vitalian, Bishop of Rome. (See following page.)		83. Reynold,	1313
41. Berthwold,	693	84. Mepham,	1328
42. Tatwine,	731	85. Stratford,	1333
43. Nothelm,	735	86. Bradwarden,	1349
44. Cuthbert,	742	87. Islip,	1349
45. Bregwin,	760	88. Langham,	1366
46. Lambert,	763	89. Whittlesey,	1368
47. Aethelred,	793	90. Sudbury,	1375
48. Wulfred,	803	91. Courtney,	1381
49. Theogild,	830	92. Arundel,	1396
50. Ceolnoth,	830	93. Chicheley,	1414
51. Aethelred,	871	94. J. Stafford,	1443
52. Plegmund,	891	95. J. Kemp	1452
53. Athelm,	915	96. T. Bourchier,	1454
54. Wulfelm,	924	97. J. Morton,	1486
55. Odo Severus,	941	98. H. Dean,	1502
56. Dunstan,	959	99. W. Wareham,	1503
57. Aethalgar,	988	100. T. Cranmer,	1533
58. Siricus,	989	101. R. Pole,	1556
59. Alfric,	996	102. M. Parker,	1559
60. Elphage,	1005	103. E. Grindall,	1575
61. Lifing,	1013	104. J. Whitgift,	1583
62. Aethelnoth,	1020	105. R. Bancroft,	1604
63. Edisus,	1038	106. G. Abbott,	1610
64. Robert,	1050	107. W. Laud,	1633
65. Stigand,	1052	108. W. Juxon,	1660
66. Lanfranc,	1070	109. G. Sheldon,	1663
67. Anselm,	1093	110. W. Sancroft,	1677
68. Rodolphus,	1114	111. J. Tillotson,	1691
69. Corbell,	1123	112. T. Tennison,	1695
70. Theobald,	1139	113. W. Wake,	1715
71. a'Becket,	1162	114. J. Potter,	1736
72. Richard,	1174	115. T. Herring,	1747
73. Baldwin,	1184	116. M. Hutton,	1751
74. Fitzjocelin,	1191	117. T. Secker,	1758
75. Walter,	1193	118. F. Cornwallis,	1768
		119. J. Moore,	1783

Moore consecrated White first Bishop of Pennsylvania.

Presiding Bishops of the Church in U. S.

- | | |
|--|---|
| 120. White, first Bishop of Pennsylvania, was a consecrator of Hopkins as first Bishop of Vermont. | 122. Tuttle, Bishop of Utah, Idaho and Montana was translated to Missouri, 1886, and is now presiding Bishop of the Church in U. S. |
| 121. Hopkins, first Bishop of Vermont, was a consecrator of Tuttle, first Bishop of Utah, Idaho and Montana. | |

SS. Peter and Paul, A. D. 68.

Martyrdom of St. Peter and St. Paul at Rome.

Irenæus, Bishop of Lyons, who wrote in A. D. 177 (*Contra Omnes Hæreses*), gives the order of the earliest Roman Bishops thus: "Linus, Anencletus, Clement." Irenæus represents the Church of Rome as having been founded "by the two most glorious apostles, Peter and Paul"; and then he goes on to say that "the blessed apostles having founded and builded the Church, committed the ministry of the episcopate to Linus."

A. D. 64.

Tradition says that St. Paul, after his first imprisonment at Rome, went to Spain, and possibly to Britain. That about this time Trophimus, the Ephesian referred to in the Acts of the Apostles and in St. Paul's Second Epistle to Timothy, became First Bishop of Arles, a town not far from the present city of Marseilles.

Bishops of Arles.

	A. D.
Trophimus,	68
Regulus,	
Martin I,	254
Victor,	266
Marinus,	313
Martin II,	
Valentine,	346
Saturnius,	353
Arternius,	
Concerdus,	374
Heros,	
Patroclus,	412
Honoratus,	426
Hilary,	433
Ravenus,	449
Augustolis,	455
Leontius,	462
Aenoius,	492
Ceserius,	506
Ananius,	543
Aurelian,	546
Sapandus,	557
Licerius,	585
Virgilius,	588

Virgilius, together with Aetherius, Bishop of Lyons, consecrated Augustine as Bishop at Arles, November 16, 597.

A. D. 67.

Tradition says that there were at Rome about this time the son and the daughter of the British King Caradoc (whom the Romans called Caratacus), Linus and Claudia, who were held as hostages for the good behavior of their father. Claudia is thought to be the British Princess who was (according to Martial, the Roman historian) married to Pudens, the son of a Roman senator, and Linus (British Llin) is identified with the first of the long line of the Bishops of Rome. (Claudia, Linus and Pudens are mentioned together in II Tim. iv : 21).

(Condensed from *Ills Notes on English Church History* by Rev. C. A. Lane, S. P. C. K.)

Bishops of Rome.

	A. D.
1. Linus,	67
2. Anencletus,	79
3. Clement,	91
4. Evarestus,	100
5. Alexander,	108
6. Sixtus I,	118
7. Telesphorus,	128
8. Hyginus,	138
9. Pius I,	141
10. Anicetus,	155
11. Soter,	166
12. Eleutherius,	174
13. Victor I,	187
14. Zephyrinus,	198
15. Calixtus I,	216
16. Urban I,	221
17. Pontianus,	229
18. Anteros,	235

Bishops of Rome.—Continued.

	A. D.		A. D.
19. Fabianus,	236	54. Boniface II,	530
20. Cornelius,	251	55. John II,	532
21. Lucius I,	252	56. Agapetus I,	535
22. Stephanus I,	253	57. Sylvester,	536
23. Sixtus II,	257	58. Vigilius,	540
24. Dionysius,	259	59. Pelagius I,	555
25. Felix I,	269	60. John III,	560
26. Eutychianus,	275	61. Benedict I,	574
27. Caius,	283	62. Pelagius II,	578
28. Marcellinus,	296	63. Gregory I,	590
29. Marcellus I,	308	64. Sabinianus,	604
30. Eusebius,	310	65. Boniface III,	606
31. Melchiades,	311	66. Boniface IV,	608
32. Silvester I,	314	67. Adeodatus,	615
33. Mark,	336	68. Boniface V,	619
34. Julius I,	337	69. Honorius I,	625
35. Liberius,	352	70. Severinus,	640
36. Damasus I,	366	71. John IV,	640
37. Siricus,	385	72. Theodore I,	642
38. Anastasius,	398	73. Martin I,	649
39. Innocent I,	402	74. Eugenius I,	654
40. Zosimus,	417	75. Vitalian,	658-672
41. Boniface I,	418		
42. Celestine I,	422		
43. Sixtus III,	432		
44. Leo I	440		
45. Hilarus,	461		
46. Simplicius,	468		
47. Felix III,	483		
48. Gelasius I,	492		
49. Anastasius II,	496		
50. Symmachus,	498		
51. Hormisdas,	514		
52. John I,	523		
53. Felix IV,	526		

Vitalian consecrated Theodore as Bishop in A. D. 668 and Theodore became the seventh Archbishop of Canterbury. (For the line of the Archbishops of Canterbury, from Theodore on, see page 58.)

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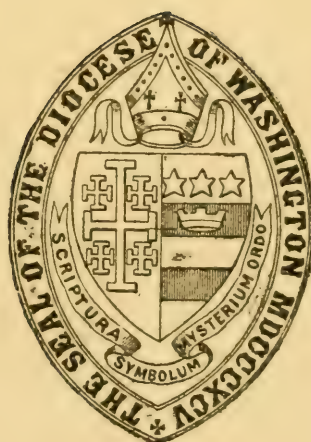
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Cathedral of
SS. PETER AND PAUL
Washington, D. C.

The Ascension Day
A. D. 1903





A Prayer for the Diocese.

ALMIGHTY God, who feedest Thy flock, and callest Thine own by name, mercifully keep this whole Diocese, and lead ^{each} _{our} Parish in The Way, that we may be cleansed from all our sins and serve Thee with a quiet mind. Hallow and bless to us the Sacraments and services of Thy Church. Inspire our Clergy to show forth Thy Truth by their preaching and living, and daily to minister according to Thy Will.* Bless the rulers of this land. Send forth labourers into Thy harvest, and hasten the coming of Thy Kingdom in all the world. Make Thy Cathedral in this Diocese a House of Prayer for all people and in ^{each} _{our} neighborhood make the Parish Church a spiritual home. Keep our Communicants in singleness of heart, from unbelief and worldliness, giving them grace, both in their homes and callings, faithfully to confess Thy Holy Name. May all our children be taught of Thee. Draw to the Cross those who are impenitent and hardened in sin.* And, we beseech Thee, heal the sick, comfort the sorrowing, relieve the distressed.* In all our work for Thee may Thy Holy Spirit direct and rule our hearts.* Move Thy people to give as Thou hast given to them. Fill the workers with the Spirit of power, of love, and of a sound mind; and while we plant and water, do Thou give the continual increase. Through Jesus Christ our Lord. Amen.

* Here intercessions may be made for special objects.

The Cathedral Foundation.

THE charter of the Cathedral was granted by the Congress of the United States of America on the Feast of the Epiphany, January 6, 1893.

The Cathedral Organisation.

The Constitutions and Statutes were adopted December 5, 1894. In these it is provided that while the management of the real estate and principal funds remain with the Corporate Trustees, the income of the Foundation and the care and direction of the mission work, institutions, buildings and organisations shall be under two Chapters, called respectively the Larger and the Smaller Chapter. The Larger Chapter consists of the Bishop, the Dean and other members of the Smaller Chapter, the Standing Committee of the Diocese, *ex-officio*, the Archdeacons of the Diocese, *ex-officio*, the Treasurer of the Diocese, *ex-officio*, the Board of Trustees, *ex-officio*, the honorary Canons, some of whom are clergymen and others laymen from the Diocese of Washington and other dioceses.

The Smaller Chapter consists of the Bishop, the Dean, the Canon Missioner, the Canon Chancellor, the Canon Precentor, and two other Canons.

The Cathedral Work.

WHAT IT IS NOT

Cathedral work, as such, ought not to be confused with parochial work, even as the office and work of a Bishop cannot be confused with that of a Parish Priest. The Cathedral structure itself is only a part, and not even the most essential part, of the Cathedral Foundation. The services of the Cathedral are an important factor in the Cathedral work, but they in themselves do not constitute the Cathedral work. The office of preaching belongs equally to the parochial as well as the Cathedral organisation.

WHAT IT IS.

We find the germ of the true Cathedral idea in the upper chamber at Jerusalem tenanted by the twelve apostles. The records of the undivided Church are an unbroken history of an episcopate living with and acting through its clergy. Archbishop Benson states that "No see in Europe was ever created without a chapter" or body of clergy working with and under the Bishop in the missionary, educational and charitable work of the diocese, no less than in the preaching and public services of the Cathedral structure itself. Although no single stone toward the building of the Washington Cathedral has been laid, the work of the Cathedral Foundation has been fully inaugurated. Seven chapels and mission stations under the direct control of the Bishop bespeak missionary enterprise in response to diocesan needs. The National Cathedral School for Girls marks the beginning of the educational work. The Open-Air Services, the Retreats and Quiet Days held in the Little Sanctuary of the Cathedral and the establishment of the St. Chrysostom Endowment Fund for the Canon Missionership are evidence to the response which the Cathedral Foundation is making in that Cathedral work which lies outside the Church's parochial life.



THE PEACE CROSS.

The Peace Cross.

ON Sunday, October twenty-third, 1898, there was raised on the Cathedral Site, in the presence of the Bishops, Clergy and Lay Delegates of the General Convention of the Church, the President of the United States and thousands of people, an Iona Cross of stone, twenty feet in height, called the Peace Cross.

This cross was raised not only to mark the foundation of the Cathedral of SS. Peter and Paul, but to commemorate the time of the first meeting of the General Convention in the Capital of the United States and the great events of this historic year, 1898.

On the face of the Cross is inscribed : The monogram of our Lord, I. H. S. ; the Diocesan device with motto, *Scriptura, Symbolum, Mystrium, Ordo*, the basis of Church Unity ; the prayer from the Litany for Unity, Peace and Concord to all Nations ; and on the pedestal, " Jesus Christ Himself being the Chief Corner-Stone."

The Little Sanctuary.



A CHAPEL has been erected on the Cathedral site, at the All Hallows Gate of the future Cathedral, facing Massachusetts Avenue on the South. This Little Sanctuary where Communion Services, Quiet Hours, and Retreats may be held, has been given by the Children of the late Mrs. Percy R. Pyne in remembrance of her interest in the Cathedral of Washington.

In this Little Sanctuary has been placed the Jerusalem Altar, the Glastonbury Cathedra and the Book of Remembrance, there to await the building of the great Cathedral.

On the west wall of the Little Sanctuary is a brass tablet with the following inscription :



This Altar



HEWN FROM THE ROCKS, OUTSIDE THE WALLS OF JERUSALEM
FROM WHICH THE STONES OF THE TEMPLE WERE QUARRIED

NOT FAR FROM

“THE PLACE WHICH IS CALLED CALVARY”

“WITHOUT THE GATE”

“NIGH UNTO THE CITY”

WHERE CHRIST WAS CRUCIFIED

AND BURIED, FOR

“IN THE PLACE WHERE HE WAS CRUCIFIED THERE WAS A GARDEN

AND IN THE GARDEN A NEW SEPULCHRE”

“AND THE SEPULCHRE WAS NIGH AT HAND,”

FROM WHICH ALSO HE ROSE AGAIN

FROM THE DEAD

HAS BEEN GIVEN TO

THE CATHEDRAL OF SS. PETER AND PAUL

IN WASHINGTON BY THE FOLLOWING DIOCESES,

MISSIONARY JURISDICTIONS AND CONGREGATIONS :

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Boise,	Massachusetts,	Southern Ohio,
California,	Michigan,	Springfield,
Central Pennsylvania,	Michigan City,	Tennessee,
Chicago,	Minnesota,	Texas,
Colorado,	Missouri,	Virginia,
Connecticut,	Newark,	West Virginia,
Dallas,	Nebraska,	Washington,
Delaware,	New Hampshire,	Western New York,
Duluth,	New Jersey,	Western Massachusetts,
Easton,	New Mexico,	Western Michigan,
East Carolina,	New York,	Western Texas,
Florida,	North Dakota,	Kyoto,
Fond du Lac,	North Carolina,	Philippine Islands,
Georgia,	Oklahoma and	Shanghai,
Indiana,	Indian Territory,	Tokio,
Iowa,	Oregon,	St. Paul's Rome,
Kansas,	Pennsylvania,	Mexico,
Kentucky,	Pittsburg,	Ohio.
Lexington,	Quincy,	

The Jerusalem Altar.



THE STONES LEAVING JERUSALEM.

THE first stone of the Cathedral in the Capital of our country is appropriately the altar or communion table around which Christ's own people may now, and through all coming generations, gather for communion with Him, their reigning King and ever-living Priest in heaven.

Thus, before a single stone of the material edifice is laid, or any definite thought is bestowed upon its architectural style, its simple altar will stand as a witness for Christ and Christ's own ideal of Christian brotherhood; as a witness for the only service of public worship which Christ Himself ordained, and for the pure liturgical prayers of the primitive Church, and around this altar the coming Cathedral, in God's good time, will shape itself. This altar was consecrated Ascension Day, 1902, and is the united gift of nearly all of the Dioceses and Missionary Jurisdictions of the Church. The stones themselves of which the altar is made come not only from the Holy Land but from the Holy City of Jerusalem. The stones have been hewn from the lime stone rock of the "Quarries of Solomon," the entrance to which is just without the Dasmascus Gate. (See illustration of stones.)

The altar is twelve feet long, four feet high and three feet broad it is severe in its perfect simplicity, without any sculptured ornamentation or carving whatever. On its four sides are inscribed, in New Testament words, the record of those great events in the life of Him, to whom every knee shall bow of things in heaven and things in earth—the Crucifixion, Burial, Resurrection and Ascension of our Lord and Saviour Jesus Christ.

Inscription on the Altar



INTERIOR OF LITTLE SANCTUARY.

The Front

"Whoso Eateth My Flesh and Drinketh My Blood Hath Eternal Life, and I Will Raise Him Up at the Last Day."

✠ Now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death by man came also the resurrection of the dead. For as in Adam all die even so in Christ shall all be made alive. ✠

✠ Seeing, then, that we have a great high priest that is passed unto the heavens, Jesus the Son of God, let us hold fast our profession ✠ Wherefore He is able also to save them to the uttermost that come unto God by Him seeing. ✠ He ever liveth to make intercession for them. ✠

The North End

Now in the place where He was crucified, there was a Garden, and in the Garden a new Sepulchre wherein was never man yet laid, there laid they Jesus, therefore, because of the Jews' Preparation Day. For the Sepulchre was nigh at hand.

The South End

And when they were come to the place which is called Calvary, there they crucified Him and the malefactors, one on the right hand and the other on the left, then said Jesus, Father forgive them for they know not what they do. ✠ And Pilate wrote a title and put it on the cross, and the writing was: Jesus of Nazareth, the King of the Jews.

The East Side

✠ I am He that liveth and was dead, and behold I am alive for evermore. Amen. ✠

✠ Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God ; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone ; in whom all the building fitly framed together groweth into ✠ an holy temple in the Lord. ✠

And He took bread and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him ; and He vanished out of their sight ✠ And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together ✠ Saying the Lord is risen indeed and hath appeared to Simon. And they told Him what things were done in the way, and how ✠ He was known to them in breaking of bread.

✠ To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious. . . Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. Unto you, therefore, which believe, he is precious, but unto them which be disobedient, the stone which the builders disallowed the same is made ✠ The Head of the Corner. ✠

The Glastonbury Cathedra.



THE CATHEDRA.

THIS Cathedra, made from the stones of Glastonbury Abbey, carries us to the beginning of Christianity in the British Isles.

There is a beautiful story that the Church of Glastonbury was founded by Joseph of Arimathea. No one else has been claimed as the founder of this Church, and in any case its origin goes back to the first Christian missionaries.

Mr. Stanley Austin, the donor of these historic stones, requested that they should be formed into a Bishop's chair and remain a witness to the continuity of the Church. The stones themselves have the characteristic carving of Glastonbury, and have been taken from that part of the ruins which were erected about the late Norman period of English architecture that is in the twelfth century. These stones form the lower part of the chair, the seat or cathedra proper; and the two pillars that rise from the arms on either side, forming thus two pedestals; the inscription on the panel forming the back of the chair most appropriately sets forth the terms of the Chicago-Lambeth Quadrilateral, the basis which our Church has proposed for Christian Unity, "Holy Scripture and Apostolic Creed, Holy Sacrament and Apostolic Order." Above the old Glastonbury pillars on each side of the chair rises a Bishop's pastoral staff, and in the center above the panel, the Bishop's mitre. The panel immediately above the seat of the chair bears silent witness to the continuity of the Church in the inscription of the names of twenty-one Bishops who are historical landmarks, and beginning with the names of Eborius, Bishop of York; Restitutus, Bishop of London, and Adelfius, Bishop of Carleon-on-Usk, three British Bishops who attended the Council of Arles in Gaul, A. D. 314.

The cathedra has the following inscription:

THIS GLASTONBURY CATHEDRA
IS RAISED AS A WITNESS TO THE CONTINUITY OF
THE ANGLICAN CHURCH
AND PRESENTED ON
ASCENSION DAY, 1901
THESE STONES FROM THE ANCIENT BRITISH
ABBEY OF SS. PETER AND PAUL
ARE GIVEN
BY THE CHURCHMEN OF GLASTONBURY
TO THE CHURCHMEN IN AMERICA
FOR THE CATHEDRAL
OF SS. PETER AND PAUL
WASHINGTON, D. C.



The Glastonbury Thorn.

AT the southeastern corner of the Little Sanctuary is the Glastonbury Thorn, a gift of Mr. Stanley Austin and an offshoot from the celebrated thorn tree with which so many legends are connected, known as the Holy Thorn of Glastonbury.

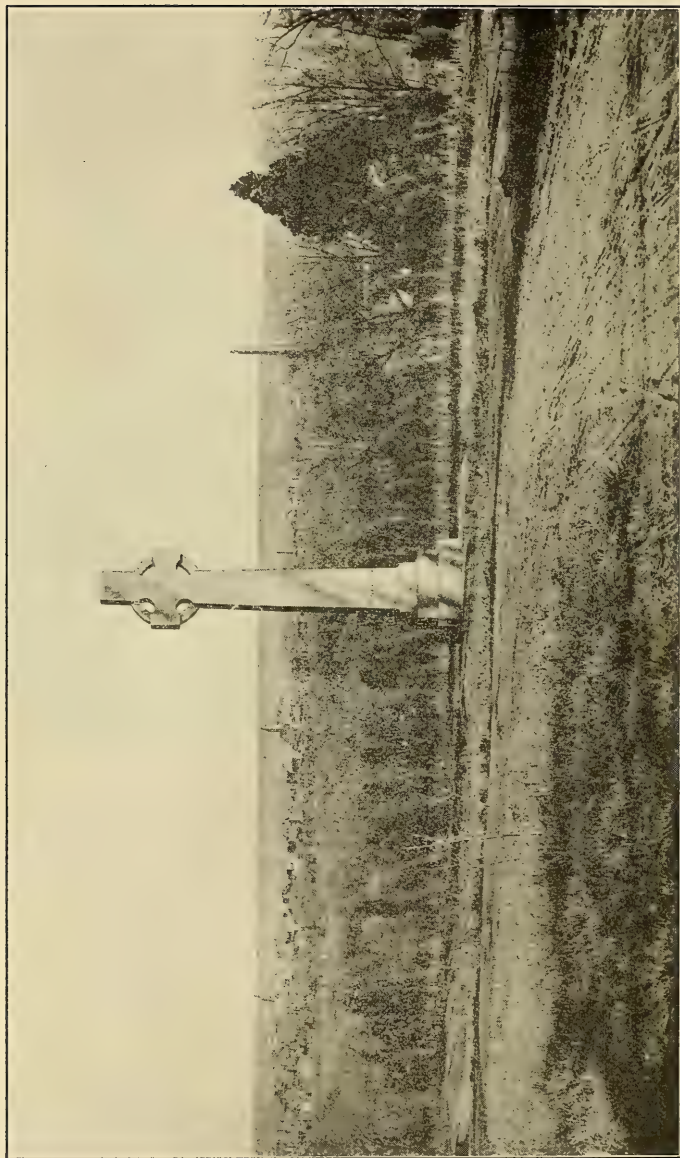
Hilda Stone.



On the south side of the chancel in the Little Sanctuary has been placed the Book of Remembrance in a stone prepared for it. This Book of Remembrance contains the names of all those who thus far have given toward the Cathedral Fund, and who are the Washington Cathedral Builders. Of especial interest is the "Hilda Stone," which is placed over the opening containing the Book. The stone, which was the Keystone of an arch in the ancient Abbey of St. Hilda at Whitby in England, bears the following inscription:

HILDA STONE
FROM
WHITBY ABBEY, ENGLAND
PRESENTED TO
THE WASHINGTON CATHEDRAL
BY
SIR CHARLES STRICKLAND
THROUGH
REV. A. P. LONLEY
A. D. 1900.

Hilda was a woman of noble birth and is celebrated for having established the first school for girls in England.

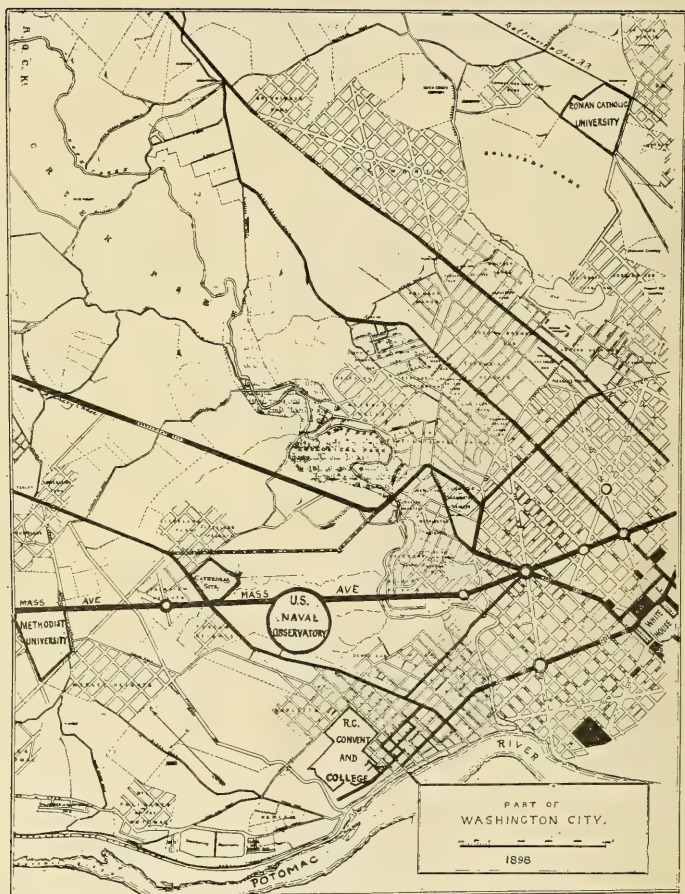


VIEW OF WASHINGTON.

The Cathedral Site.

THE site purchased for the Cathedral of SS. Peter and Paul is a tract of thirty-five acres, beautifully wooded with oaks and other forest trees, on the brow of a hill nearly four hundred feet above the level of lower Pennsylvania avenue. It cuts against the western sky as seen from all parts of Washington. It stands moreover at the junction of Massachusetts avenue, the longest street of the city, and Georgetown avenue. The situation is in the future centre of population by unanimous consent of those best informed as to the city's growth. It takes its name from the little church built fifty years ago, the history of which five centuries hence will become a hallowed tradition.

The land originally belonged to Mr. Joseph Nourse, first Registrar of the Treasury under President Washington. At several times in its history the property would have become the site of a private residence and been lost forever to Divine uses had not the little church stood in the way, keeping the ground, as we can see now, for the Cathedral, in unconscious fulfillment of the prophetic text used at the consecration service of the Church, "The place whereon thou standest is holy ground."



MAP OF WEST WASHINGTON.

The People's Open-Air Evensong.



THE People's Open-Air Evensong which has been held for the past two years, is this year to be continued every Sunday afternoon on the Cathedral Site. These services draw together many hundreds of worshipers who in all probability would in no other way be brought to hear the Gospel of the Kingdom of God.

To further this work of preaching, a fund has been started, known as St. Chrysostom's Fund, for the endowment of a Canon Missioner, whose duty is this special one of preaching the Gospel.

The First Open-Air Service.



BUILDING OF A CATHEDRAL.

The first open-air service was held on Ascension Day, 1901, and the anniversary of that day has been chosen for the first of these services in each recurring year.

The Cathedral School.



THE NATIONAL CATHEDRAL SCHOOL FOR GIRLS
Mt. St. Alban, Washington, D. C.

THE corner-stone of the National Cathedral School, founded by Mrs. Phoebe A. Hearst, was laid by the Bishops of Washington and Maryland on Ascension Day, 1899. In the following year the building was completed and the school was opened on October 1, 1900.

The religious instruction is under the care of the Bishop of Washington. The principals of the school are Miss Lois A. Bangs and Miss Mary B. Whiton.

The foundation upon which the curriculum rests is love of "Christ and His Children," and the purpose to prove that under God's leading all the triumphs of the new education may be laid at His feet and a Church School put in the front rank of those schools which are leading educational thought in this country.



ST. ALBAN'S CHURCH AND THE PEACE CROSS
WASHINGTON, D. C.
A. D. 1898.



TOMBSTONES OF BISHOP CLAGGETT AND MARY G. CLAGGETT, HIS WIFE.
(In St. Alban's Church.)

Bishop Claggett.

IN accordance with a resolution passed by the House of Bishops at the General Convention of the Church held in Washington, October, 1898, the remains of the Right Reverend Thomas John Claggett, the first Bishop in the whole Church of God consecrated on American soil, were translated to the Cathedral grounds upon the Feast of All Saints, 1898, and rest in a vault immediately under the chancel of St. Alban's Church.

As the Glastonbury Cathedra is a witness to the continuity of the English-speaking branch of the Church, so Bishop Claggett represents in his own person the historic Episcopal succession of our Church from the days of the Apostles and thus from our Lord Jesus Christ himself.

Bishop Claggett (see portrait) was consecrated First Bishop of Maryland on September 17, 1792, at Trinity Church, New York, during the session of the General Convention. Among his consecrators were :

Samuel Seabury (see portrait), Bishop of Connecticut, who was consecrated November 14, 1784, by Scotch Bishops; and William White (see portrait), Bishop of Pennsylvania, who was consecrated February 4, 1787, in the Chapel at Lambeth Palace, London, by Moore, Archbishop of Canterbury (see portrait), the Archbishop of York, the Bishop of Bath and Wells, in whose diocese Glastonbury is situated, and the Bishop of Peterborough.

Bishop Claggett's other consecrators were Provoost, Bishop of New York, who was Chaplain of the Continental Congress, and Madison, Bishop of Virginia.

Bishop Claggett and all the Bishops of our Church trace their historic descent along many lines and particularly from James, the Lord's brother, first Bishop of Jerusalem, from St. John at Ephesus, as well as St. Peter and St. Paul. The lists given on the following pages are taken from "The Primitive Church" by Rev. A. B. Chapin, "Illustrated Notes on English Church History" by Rev. C. A. Lane, and "The Primitive Saints and the See of Rome" by F. W. Puller, S. S. J. E., and *Regestrum Sacrum Anglicanum* by Stubbs, Bishop of Oxford.

The list of the Bishops from Jerusalem follows the British succession, and is therefore more especially associated with Glastonbury.



ARCHBISHOP MOORE
A. D. 1783-1805.



SAMUEL SEABURY
First Bishop of Connecticut
Consecrated in Scotland
A. D. 1784.



WILLIAM WHITE
First Bishop of Pennsylvania
Consecrated in England
A. D. 1787.



SAMUEL PROVOOST
First Bishop of New York
Consecrated in England
A. D. 1787.



THOMAS JOHN CLAGGETT
First Bishop of Maryland
Consecrated in New York
A. D. 1792.

The Historic Episcopate.

Bishops of Jerusalem.

	A.D.		A.D.
1. James, the Lord's brother.	35	28. Valens,	191
2. Simeon, son of Clopas,	60	29. Dolchianus,	194
3. Justus I,	107	30. Narcissus,	195
4. Zachaeus,	111	31. Dius,	200
5. Tobias,	112	32. Germanio,	207
6. Benjamin,	117	33. Gordius,	211
7. John I,	119	34. Alexander,	237
8. Mathias,	121	35. Mazabanes,	251
9. Philip,	122	36. Hymenaeus,	275
10. Seneca,	126	37. Zambdas,	298
11. Justus II,	127	38. Herman,	300
12. Levi,	128	39. Macarius I,	310
13. Ephraim,	129	40. Maximus III,	315
14. Joseph,	131	41. Cyril,	330
15. Judas,	132	42. Herenius,	350
16. Marcus,	134	43. Hilary,	364
17. Cassianus,	146	44. John II,	386
18. Publius,	154	45. Praglius,	416
19. Maximus I,	159	46. Juvenal,	424
20. Julian,	163	47. Anastasius,	458
21. Caius,	165	48. Martyrius,	478
22. Symmachus,	168	49. Salutis.	486
23. Caius,	170	50. Elias,	494
24. Julian,	173	51. John III,	513
25. Maximus II,	178	John III conse-	
26. Antonius,	182	crated David first	
27. Capito,	186	Bishop of Meneva,	
		now St. Davids	
		Wales.	

Bishops of St. Davids, Wales.

52. David,	519	60. Llunwerth,	
53. Cynog,	544	61. Gwrgwyst,	
54. Teilo		62. Gwgan,	
55. Ceneu,		63. Eineon,	
56. Morfael,		64. Clydawg,	712
57. Haerwnen,		65. Elfod,	
58. Elwaed,		66. Ethelman,	
59. Gwrnwen,		67. Elanc,	

	A.D.		A.D.
68. Maelsgwyd,		96. Sulien,	1071
69. Made,		97. Abraham,	1076
70. Cadell,	841	98. Rhyddmarch,	1088
71. Sadwrnfen,	853	99. Wilfrid,	1096
72. Novis,	873	100. Bernard,	1115
73. Sulhaithnay,		101. David Fitzgerald,	1147
74. Idwal,		102. Peter de Leia,	1176
75. Asser,	906	103. Girald Camb,	1199
76. Arthwael.		104. G. de Henclawe,	1203
78. Samson,	910	105. Jowerth,	1214
79. Ruelin,		106. A. le Gross,	1230
80. Rhydderch,		107. R. de Carew,	1256
81. Elwin,		108. T. Bech,	1280
82. Morbiw,		109. D. Martin,	1296
83. Llunwerth,	924	110. H. de Gower,	1328
84. Hubert,		111. J. Thoresby,	1347
85. Eneuris,	942	112. R. Brian,	1350
86. Ivor,		113. F. Fastolfe,	1353
87. Morgeneu,	944	114. H. Houghton,	1361
88. Nathan,	961	115. J. Gilbert,	1389
89. Jean,		116. Guy de Mona,	1397
90. Arwystl,		117. H. Chicheley,	1408
91. Morgeneu,			
92. Ervin,	1023	Henry Chicheley	
93. Trahaearn,	1039	was made Arch-	
94. Joseph,	1055	bishop of Canter-	
95. Bleiddud,	1061	bury.	

Archbishops of Canterbury.

118. H. Chicheley,	1414	134. G. Sheldon,	1663
119. J. Stafford,	1443	135. W. Sancroft,	1677
120. J. Kemp,	1452	136. J. Tillotson,	1691
121. T. Bourchier,	1454	137. T. Tennison,	1695
122. J. Morton,	1486	138. W. Wake,	1715
123. H. Dean,	1502	139. J. Potter,	1736
124. W. Wareham,	1503	140. T. Herring,	1747
125. T. Cranmer,	1533	141. M. Hutton,	1751
126. R. Pole,	1556	142. T. Secker,	1758
127. M. Parker,	1559	143. F. Cornwallis	1768
128. E. Grindall,	1575	144. J. Moore,	1783
129. J. Whitgift,	1583		
130. R. Bancroft,	1604	Moore conse-	
131. G. Abbott,	1610	crated White first	
132. W. Laud,	1633	Bishop of Pennsyl-	
133. W. Juxon,	1660	vania.	

Bishops of the Church in U. S.

145. White, First Bishop of Pennsylvania, 1790 White was a con- secrator of Clag- gett as first Bishop of Maryland.		149. Whittingham, Md., 1840	
146. Claggett, First Bishop of Mary- land, 1792		150. Pinkney, Md., 1870	
147. Kemp, Md., 1814		151. Paret, Md, 1885 In 1895 the dio- cese of Washing- ton was set off from the diocese of Maryland.	
148. Stone, Md., 1830		152. Satterlee, first Bishop of Wash- ington. 1896	

OTHER LINES OF EPISCOPAL SUCCESSION.

A.D.

1. St. John, 33-100
A. D. 100. The Apostle St. John died at Ephesus about this time (*Iren.* III, 31).
A. D. 97. St. John's pupil, Polycarp, became Bishop of Smyrna.

Bishops of Smyrna.

2. Polycarp, 97-156
A. D. 156. In this year Polycarp was martyred. He had previously sent his pupil, Pothinus, to Gaul as Bishop of Lyons.

Bishops of Lyons.

	A. D.		A. D.
3. Pothinus,	156-177	22. Patiens,	451
A. D. 177. In this year Pothinus was martyred and was succeeded by		23. Lupicinus,	
		24. Rusticus,	494
		25. Stephanus,	499
		26. Viventius,	515
4. Irenæus,	187	27. Eucherius II,	524
5. Zacharias,		28. Lupus,	538
6. Elias,		29. Licontius,	542
7. Faustinus,		30. Sacerdos,	549
8. Verus,		31. Nicetus,	552
9. Julius,		32. Priscus,	573
10. Ptolemy,		33. Aetherius,	589
11. Vocius,		Aetherius, together with Virgilius, Bishop of Arles, consecrated Augustine as Bishop at Arles November 16, 597. Augustine afterward became Archbishop of Canterbury.	
12. Maximus,			
13. Tetradius,			
14. Verissimus,			
15. Justus,	374		
16. Albinus,			
17. Martin,			
18. Antiochus,			
19. Elpidius,			
20. Licarius,			
21. Eucherius I,	427		

Archbishops of Canterbury.

34. Augustine,	596	46. Lambert,	763
35. Laurence,	605	47. Aethelred,	793
37. Melitus.	619	48. Wulfred,	803
37. Justus,	624	49. Theogild,	830
38. Honorius,	934	50. Ceolnoth,	830
39. Adeodatus,	654	51. Aethelred,	871
40. Theodore,	668	52. Plegmund,	891
Theodore (himself a Greek) was consecrated as Bishop by Vitalian, Bishop of Rome. (See following page.)		53. Athelm,	915
		54. Wulfelm,	924
		55. Odo Severus,	941
		56. Dunstan,	959
		57. Aethalgar,	988
		58. Siricus,	989
		59. Alfrie,	996
41. Berthwold,	693	60. Elphage,	1005
42. Tatwine,	731	61. Lifing,	1013
43. Nothelm,	735	62. Aethelnoth,	1020
44. Cuthbert,	742	63. Edisus,	1038
45. Bregwin,	760	64. Robert,	1050

	A.D.		A.D.
65. Stigand,	1052	86. Bradwarden,	1349
66. Lanfranc,	1070	87. Islip,	1349
67. Anselm,	1093	88. Langham,	1366
68. Rodulphus,	1114	89. Whittlesey,	1368
69. Corbell,	1123	90. Sudbury,	1375
70. Theobald,	1139	91. Courtney,	1381
71. a'Becket,	1162	92. Arundel,	1396
72. Richard,	1174	93. Chicheley,	1414
73. Baldwin,	1184	Henry Chicheley had been Bishop of St. Davids, Wales, before he became Archbishop of Can- terbury. The line of Bishops from Henry Chicheley down to the present Bishopric of Wash- ington will be found on the foregoing page.	
74. Fitzjocelin,	1191		
75. Walter,	1193		
76. Langton,	1207		
77. Wetherfield,	1229		
78. Edmund,	1134		
79. Boniface,	1245		
80. Kilwarby,	1272		
81. Peckham,	1278		
82. Winchelsey,	1294		
83. Reynold,	1313		
84. Mephram,	1328		
85. Stratford,	1333		

SS. Peter and Paul,

A. D. 68.

Martyrdom of St. Peter and St. Paul at Rome.

Irenæus, Bishop of Lyons, who wrote in A. D. 177, (*Contra Omnes Hæreses*) gives the order of the earliest Roman Bishops thus: "Linus, Anencletus, Clement." Irenæus represents the Church of Rome as having been founded "by the *two* most glorious apostles, Peter and Paul;" and then he goes on to say that "the blessed apostles having founded and builded the Church, committed the ministry of the episcopate to Linus.

A. D. 64.

Tradition says that St. Paul, after his first imprisonment at Rome, went to Spain, and possibly to Britain. That about this time Trophimus, the Ephesian referred to in the Acts of the Apostles and in St. Paul's Second Epistle to Timothy, became First Bishop of Arles, a town not far from the present city of Marseilles.

Bishops of Arles.

	A.D.
Trophimus.	68
.....	
.....	
.....	
Regulus.	
.....	
.....	

Martin I,	254
Victor,	266
Marinus,	313
Martin II.	
Valentine,	316
Saturnius,	353
Arternius.	
Concerdius,	374
Heros.	
Patroclus,	412
Honoratus,	426
Hilary,	433

A. D. 67.

Tradition says that there were at Rome about this time the son and the daughter of the British King Caradoc (whom the Romans called Caratacus), Linus and Claudia, who were held as hostages for the good behavior of their father. Claudia is thought to be the British Princess who was (according to Martial, the Roman historian,) married to Pudens, the son of a Roman senator, and Linus (British (Llin) is identified with the first of the long line of the Bishops of Rome. (Claudia, Linus and Pudens are mentioned together in II Tim. iv: 21.)

(Condensed from *Ills. Notes on English Church History* by Rev. C. A. Lane, S. P. C. K.

Bishops of Rome.

	A.D.
1. Linus,	67
2. Anencletus,	79
3. Clement,	91
4. Evarestus,	100
5. Alexander,	108
6. Sixtus I,	118
7. Telesphorus,	128
8. Hyginus,	138
9. Pius I,	141

Bishops of Arles.

	A.D.
Ravenus,	449
Augustolis,	455
Leontius,	462
Aeonius,	492
Ceserius,	506
Ananias,	543
Aurelian,	546
Sapandus,	557
Licerius,	585
Virgilius,	588

Virgilius, together with Aetherius, Bishop of Lyons, consecrated Augustine as Bishop at Arles November 16, 597.

Bishops of Rome.

	A.D.
10. Anicetus,	155
11. Soter,	166
12. Eleutherius,	174
13. Victor I,	187
14. Zephyrinus,	198
15. Calixtus I,	216
16. Urban I,	221
17. Pontianus,	229
18. Anteros,	235
19. Fabianus,	236
20. Cornelius,	251
21. Lucius I,	252
22. Stephanus I,	253
23. Sixtus II,	257
24. Dionysius,	259
25. Felix I,	269
26. Eutychianus,	275
27. Caius,	283

Bishops of Rome.

28. Marcellinus,	296	58. Vigilius,	540
29. Marcellus I,	308	59. Pelagius I,	555
30. Eusebius,	310	60. John III,	560
31. Melchiades,	311	61. Benedict I,	574
32. Silvester I,	314	62. Pelagius II,	578
33. Mark,	336	63. Gregory I,	590
34. Julius I,	337	64. Sabinianus,	604
35. Liberius,	352	65. Boniface III,	606
36. Damasus I,	366	66. Boniface IV,	608
37. Siricus,	385	67. Adeodatus,	615
38. Anastasius,	398	68. Boniface V,	619
39. Innocent I,	402	69. Honorius I,	625
40. Zosimus,	417	70. Severinus,	640
41. Boniface I,	418	71. John IV,	640
42. Celestine I,	422	72. Theodore I,	642
43. Sixtus III,	432	73. Martin I,	649
44. Leo I,	440	74. Eugenius I,	654
45. Hilarus,	461	75. Vitalian,	658-672
46. Simplicius,	468	Vitalian consecrated Theodore as Bishop in A. D. 68, and Theodore became the seventh Archbishop of Canterbury. (For the line of the Archbishops of Canterbury, from Theodore on, see foregoing page.)	
47. Felix III,	483		
48. Gelasius I,	492		
49. Anastasius II,	496		
50. Symmachus,	498		
51. Hormisdas,	514		
52. John I,	523		
53. Felix IV,	526		
54. Boniface II,	530		
55. John II,	532		
56. Agapetus I,	535		
57. Sylvester,	536		

Appendix.

The English Church and the Papal Claims.

- (a) The erroneous claim that the Church of England began with King Henry VIII.
- (b) The erroneous claim that Christianity in Britain owes its origin to the Roman Catholic Church.

IN the year 609 Ethelbert, the first Christian King of Kent, having set going the three great Cathedral Churches of Canterbury, London and Rochester, gave for the support of the Cathedral Church at London an estate in Essex called Tillingham. This estate, given by Ethelbert in 609, is still in the possession of the great Cathedral of London (St. Paul's), and it has been in their possession consecutively for 1300 years. There is no act of Parliament taking this property away from the Church of Rome and giving it to the Church of England, and no act of Parliament taking it away from the Church of England at any period of her history and giving it to the Church of Rome; nor is there any act of Parliament during any of these thirteen centuries confirming the title, as though [during the Reformation, for instance,] it might have been voided or thought to have been voided.

If any one should say that it was the Roman Church, however, to which Ethelbert had given this property in 609, in spite of the name, the "Church of the English," the reply is that in Ethelbert's day,

- (a) Pope Gregory VII claimed no jurisdiction;
- (b) the distinctively Romish doctrines of papal supremacy and infallibility, transubstantiation, purgatorial indulgencies, the doctrine of the immaculate conception, etc., etc., were unknown, but the doctrines of the Church in London at that time corresponded closely to the doctrines held by that same Church in London at the present time.

It is a mistake to conceive of the beginning of Christianity in England as of Latin origin, rather was it of Greek. Greek was the language of the civilized world at the time of our Saviour's coming. The Septuagint Greek version and not the Hebrew version of the Old Testament was in common use; so with the New Testament, the Greek version was commonly used until long after the martyrdom of Alban in 304 or the Council of Arles in 314, at which three British Bishops were present. (The Council of Arles was called by the Emperor Constantine and met on August 1, 314. The Council consisted of thirty-three Bishops. Some Bishops, among whom was Silvester, Bishop of Rome, sent Presbyters and Deacons as their delegates. It is most probable that Marinus, who was Bishop of Arles at the time, presided by the Emperor's orders. The Council examined into the cases of Caecilian and Felix of Aptunga, on an appeal from a Council held at Rome, whose decision appears to have had but little effect. The Bishops of Arles also enacted twenty-two Canons and finally sent its decrees to

Silvester, who was Bishop of the imperial city of Rome, but was too aged to attend the Council of Arles in person, "in order that all might know what these decrees were,"—but not to wait for his approval before they were promulged.)

It was by order of Pope Damasus, 366-384, that Jerome first translated the scriptures into the Latin tongue.

The earliest Fathers came from the East and, except Tertullian, wrote in Greek. The earliest principal writers of ecclesiastical history wrote in Greek. All the Ecumenical Councils, their decrees and their canons, not to mention the Nicene creed itself, were in Greek. The Church of Rome itself was in the beginning a colony of Greek Christians and Grecised Jews: Their liturgical language was Greek, their organization was Greek, their writers Greek, their scriptures Greek, their literature Greek, of which the Greek words Church, Bishop, Priest, Deacon, Ecclesiastic, Epiphany, Litany, Liturgy, etc., are witnesses. The Scriptures, therefore, which the first Christian missionaries brought to England with them were Greek, and the Latin influence began many centuries later.

Pope Gregory I, A. D. 590-604, to whom is due the beginning of Latin influence upon the English Church, an influence which has been productive of great good, as well as much evil, always used the name "the Church of the English," as he called the French Church "the Church of the Gauls." Of his own Church he spoke as the Roman Church. He never used such an impossible phrase as the Church of Rome in England. This same Pope declared that any Bishop or Pope who claimed to be the Universal Bishop of the World, would be the Forerunner of AntiChrist, so that in his day there was no thought of papal jurisdiction over the Church as we understand it.

In the succeeding centuries such papal claims began to be put forth, and as they were put forth were resisted by the English Church, of which resistance the following are a few historical instances:

A. D. 700-800, Cuthbert, Archbishop of Canterbury, summoned a council of the English Church at Clovesho, proposing that difficult cases in English ecclesiastical courts should be referred to Rome. The council refused, declaring that the Archbishop was, under Christ, the supreme head of their Church.

In this century the English Church sided with the Gallican and Eastern Church against Rome on the question of "image worship."

A. D. 800-900, Aelfrick, of St. Albans, wrote a letter (which is now extant in Exeter Cathedral) against the then recently proposed Latin doctrine of transubstantiation. Aelfrick's position in regard to this doctrine is substantially the one found in our thirty-nine articles.

A. D. 1000-1100. Relying on William the Conqueror's oath respecting their religious liberty, the English Bishops refused Gregory's VII's summons to attend his council at Rome. The Bishop of Rome then summoned Lanfranc, Archbishop of Canterbury, to Rome on penalty "deposition and severance from the grace of Peter if he did not come within four months." Lanfranc did not go and nothing was done.

A. D. 1100-1200. Pope Urban II declared that the Archbishop of Canterbury ought to be treated as his, the Pope's, equal, "the Pope and Patriarch of another world."

The English council of Clarendon, A. D. 1164, forbade all appeals to Rome.

A. D. 1200-1300. On June 15, 1215, King John signed Magna Charta, whose first words are. "We have granted to God in aid by this our present charter and have confirmed for us and for our heirs forever that the Church of England should be free and have all her rights and liberties inviolable." The Pope commanded Stephen Langton, Archbishop of Canterbury, to excommunicate the barons for their action in

regard to this charter. Langton refused and Magna Charta stood and has since been ratified by thirty-three English monarchs. In this same century, Rich, Archbishop of Canterbury, in 1254 resisted Roman encroachment and Grostete, Bishop of Lincoln, withstood "Innocent" to his face at Lyons. In 1265, Sewall, Archbishop of York, entirely disregarded the Roman excommunication fulminated against him.

A. D. 1300-1400. In 1336 Parliament passed an act which said that no Italian priest should tithe or toll in England. The Statutes of Provisors and Præmunire, passed by Parliament in this century, forbade the Bishop of Rome to appoint to any bishopric or other Church Office in England. In case of his doing so the benefice was declared to be vacant. The right of nomination lapsed to the King, and the same statutes appointed confiscation of property and imprisonment to any one procuring from Rome any appointments, bulls or excommunications. Wyclif, rector of Lutterworth, and who, in 1380, made the first translation of the Bible into English, wrote as follows: "The Bishop of Rome hath no jurisdiction in this realm of England and never had.

A. D. 1534 The English Bishops in consultation, with one exception, Fisher, Bishop of Rochester, assented to this resolution: "*Resolved*, That the Bishop of Rome has no greater jurisdiction conferred on him by God in this Kingdom than any other foreign bishop."

During the reign of Henry VIII, who died in 1547, and his successor, Edward VI (1547-1553), and his successor Mary, called Bloody Mary (1553-1558), and during the first twelve years of the reign of her successor, Elizabeth, that is to say, both during and after the reformation period, the Papists, as they were called, and the loyal members of the Church of England gathered in the same church buildings; no separate houses of worship were set up. In 1570, Pope Pius V offered Queen Elizabeth to accept the Book of Common Prayer and the Reformation if his supremacy was acknowledged. Queen Elizabeth refused with the words, "Our records show that the papal jurisdiction over this realm was a usurpation; to no power whatever is my crown subject save to that of Christ, the King of Kings." Pope Pius V then excommunicated the Queen and ordered his adherents to separate themselves from the Church of England, out of 3,400 clergy less than 200 obeyed, and set up a separate worship forming what the late Bishop Coxe called the Italian schism, and which to-day is known as the Roman Catholic Church in England and America.

(The above notes are, for the most part, taken from publications of the Church Historical Society, published by the Society for Promoting Christian Knowledge, London, England, from an article in the Churchman, September 16, 1893, and Eighteen Centuries of the Orthodox Greek Church by A. H. Hore.)

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John

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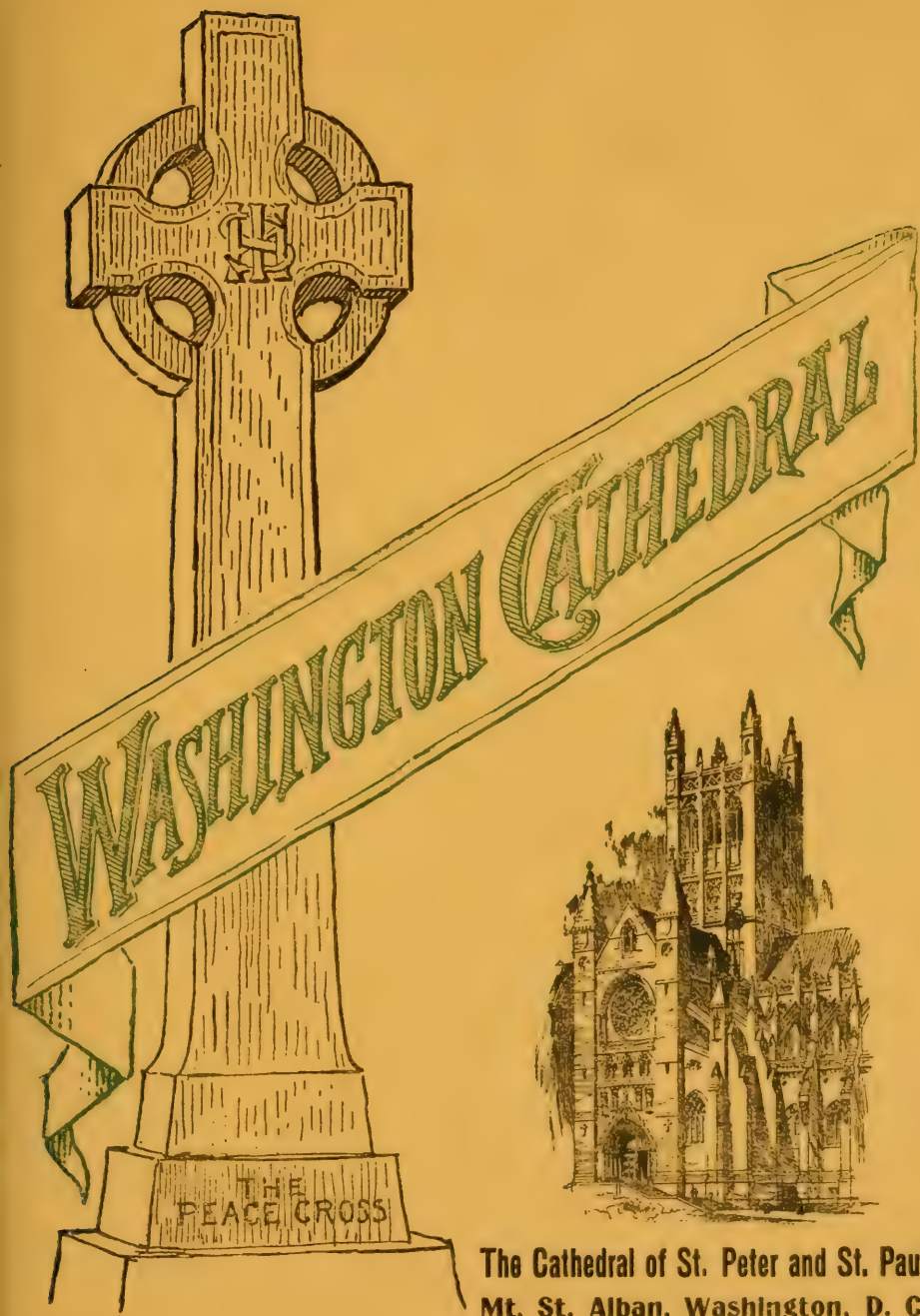
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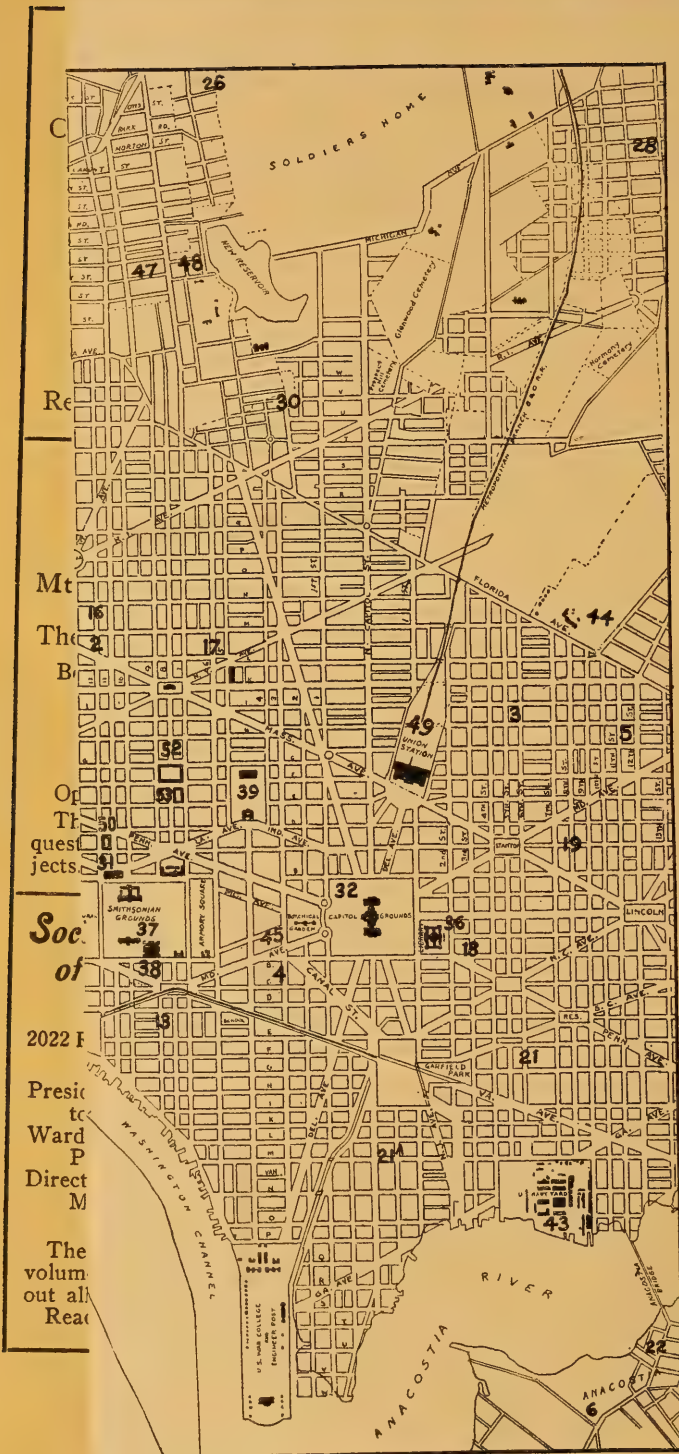
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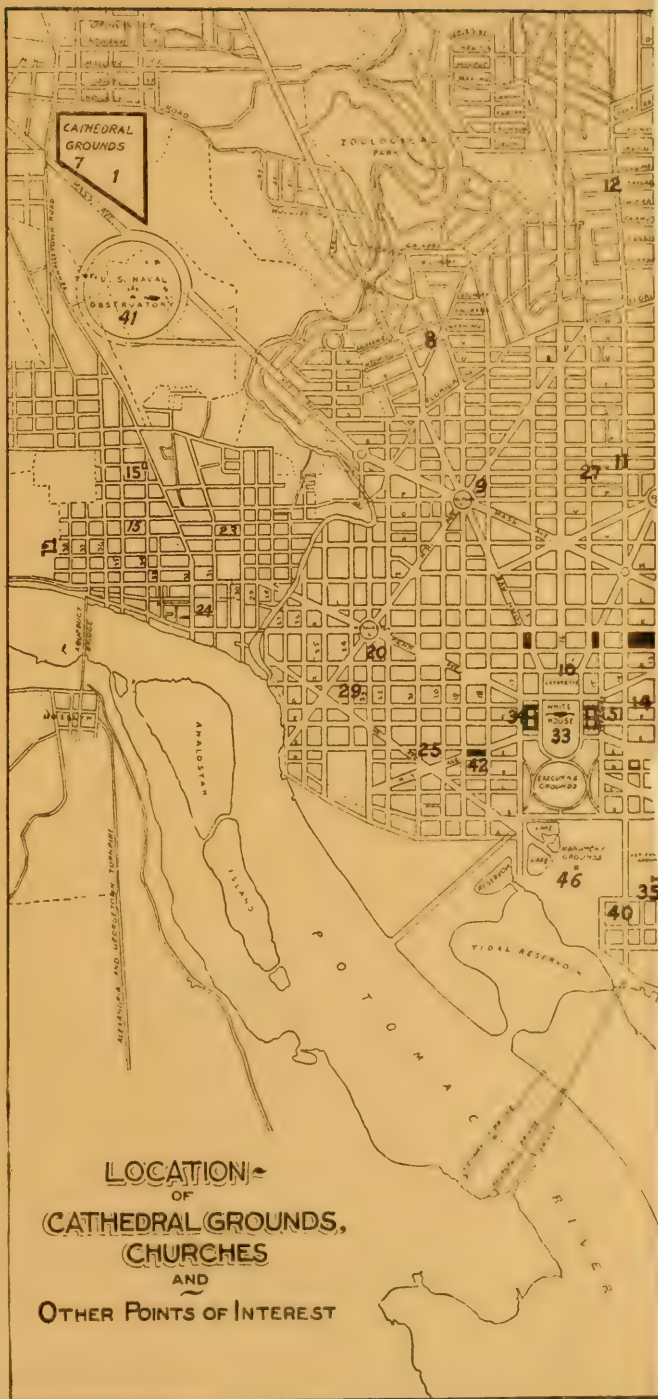
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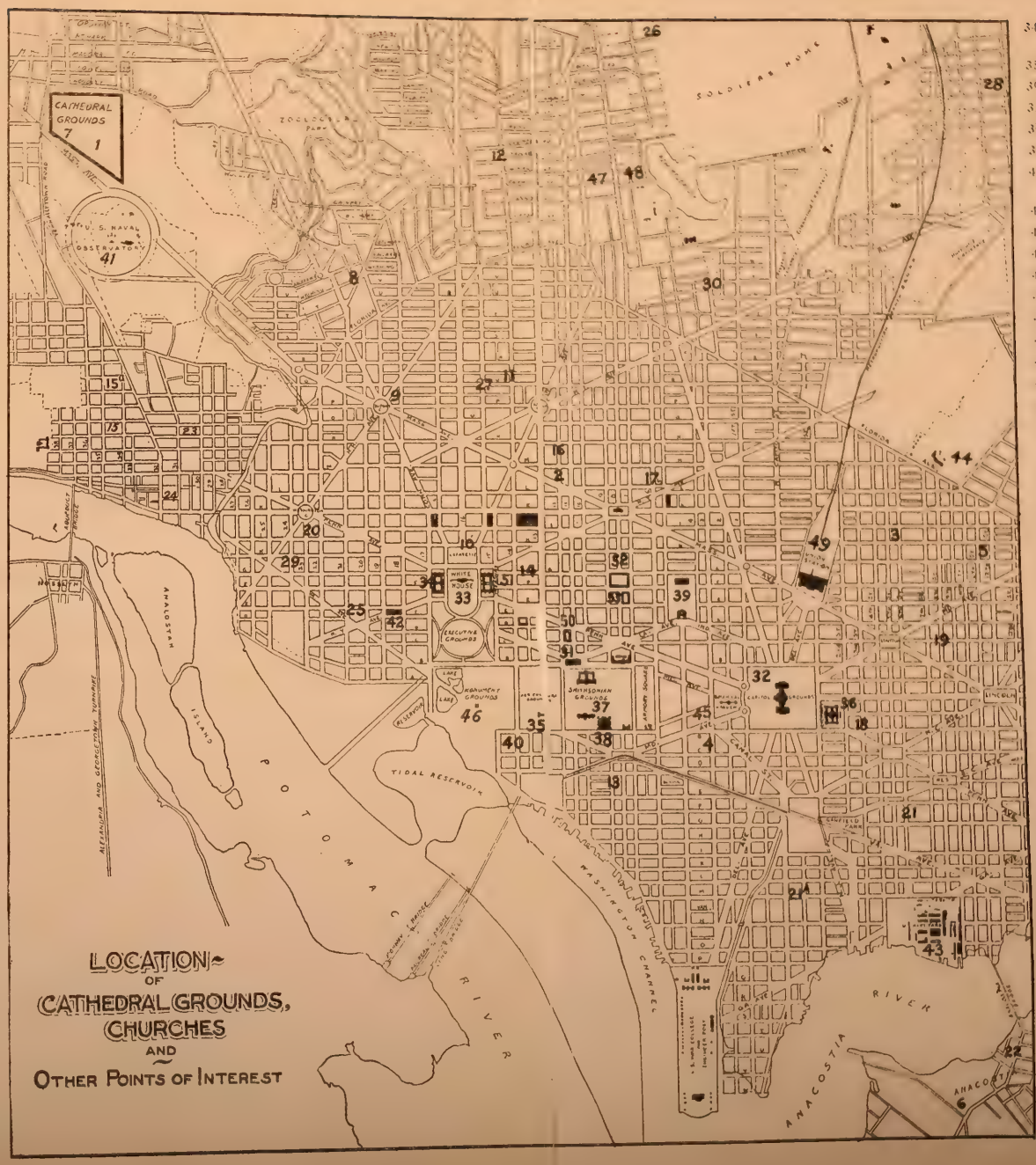
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Hand Book
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Fifth Edition
Revised and Enlarged

Edited by
G. C. F. BRATENAHL, *Canon of Washington Cathedral*
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VIEW OF WEST FACADE OF WASHINGTON CATHEDRAL.

[From the Architect's drawing.]

In the Name of a Disciple.

THE beginnings of Washington Cathedral date back to the eighteenth century, when Joseph Nourse, the private secretary of George Washington, used to pray, under the Gothic arches of the trees, that at some future date, God would build a church on "Alban Hill," and since that day there have been sacred and historic associations connected with the site, hallowed as those which consecrate the beginnings of most European Cathedrals.

The first service on the Cathedral Close was that of the Uprising of the Peace Cross September 25, 1898, commemorating the ending of the war with Spain. At that service members of the General Convention, with thousands of the people of Washington, were present, and President McKinley made an address. The same week the two Houses of General Convention passed the following resolutions:

(House of Bishops.) "*Resolved*, That the members of this House express to the Bishop of Washington their earnest congratulation upon the happy inauguration of the Cathedral project, and their hearty prayers for God's continued and abundant blessings upon this part of his important work."

(House of Bishops.) "Whereas it has been represented to some of the Bishops attending this session of the General Convention, that the grave of the first Bishop of Maryland, the Rt. Rev. Thomas John Claggett, is not guarded by a monument appropriate to perpetuate the memory of a man who bore such relations to the very beginnings of our ecclesiastical life; and,

Whereas, there is eminent propriety that his remains should rest in the precincts of the Cathedral of SS. Peter and Paul in this city, therefore,

Resolved, That a Committee of five Bishops shall be appointed by this House, to whom shall be entrusted the work of raising a sufficient fund to provide for the removal and reinterment of the remains at such place as may be agreed upon, in consultation with the Bishop of Washington, and the erection of a monument fitting to mark the grave of this Father of our Church, the first Bishop consecrated on the American Continent."

(House of Deputies.) "*Resolved*, That this House, mindful of yesterday's noble and most impressive service of the unveiling of the

Cross of Peace, on the proposed site of the Cathedral of SS. Peter and Paul, give joy to the Bishop of Washington for this formal and felicitous beginning of his great Cathedral work, in the success of which the whole Church will share and in the doing of which the whole Church might well assist, and renders thanks to God that, through the influence of the Christian Faith, the old war cross, always a sign of war and desolation, is being more and more supplanted by Christ's blessed cross of peace."

The most recent service on the Cathedral Close was that of the laying of the Foundation Stone of the great Cathedral Church on September 29, 1907, followed by the Inter-National service of the Brotherhood of St. Andrew. At this time addresses were delivered by President Roosevelt, the Bishop of London and others. Sixty Bishops, two hundred members of the General Convention and between twenty and thirty thousand persons were present. And the week after, the House of Deputies of the General Convention, passed the following resolution:

"Inasmuch, as there is now in process of erection in the City of Washington, our National Capital, the Cathedral of SS. Peter and Paul, which for many obvious reasons we should like to see completed in our day and generation, therefore,

Be it Resolved, That the Triennial Convention held in the City of Richmond, Virginia, in 1907, earnestly suggests and recommends to churchmen, churchwomen, and all others who may be interested in the completion of this Cathedral that they make liberal contributions to the building fund and also remember it in their wills."

Washington Cathedral, thus rising under the benediction pronounced upon it by our General Convention itself, will be representative of the whole Church; and, therefore, when the Foundation Stone was laid, it was declared that "The Bishop, Chapter and Diocese of Washington hold this Cathedral Church as a trust, not only for the people of the Diocese and city of Washington, but also for the whole American Church, whose every baptized member shall have spiritual part and ownership in this House of God."

Already, by the Open Air Services on the Cathedral Close, Washington Cathedral has shown its power as a great Mission Church and has so popularized the Episcopal Church that, in the last nine years, vast congregations, numbering from fifteen to thirty thousand, have come together on great occasions, under the realization that this Cathedral will be God's House of Prayer for all people.

Already, as a witness for Jesus Christ and what we believe to be

New Testament Churchmanship, the Cathedral has been a helpful educational power in respect to the Historic Church and the Faith once delivered to the Saints.

Already, in the effort to build on the Christian foundation which God himself laid in our land, by preserving the robust American type of Christian character which was developed in the colonial days of our forefathers, from the settlers of Jamestown to the pilgrims of New England, Washington Cathedral has been an influence for Church Unity, and has appealed to the religious and patriotic associations of those whose hearts are fired with the love of God and of their Fatherland.

It is right to hope and believe that what has thus been done in faith is the beginning of a spiritual work which will be permanent; and that, standing in the midst of the surging, changeful secular life of the Capital of the Nation, Washington Cathedral will help to conserve and perpetuate, with an ever increasing power for good that blessed heritage of Christian faith and conduct which has been handed down to us from the past. For the older and more venerable a Cathedral grows, the more hallowed and enduring its associations become.

For ten years it has been the continuous aim of the Bishop and Chapter to render this Cathedral Ideal "An epistle seen and read of all men." And they steadfastly believe that when it is thoroughly understood and shared, not only by Christ's followers in Washington but in the country at large, the substantial means to supply the spiritual need and to build the beautiful Gothic Cathedral, designed by Messrs. Vaughan and Bodley, will surely be forthcoming.

We shall never forget the religious zeal and artistic enthusiasm, with which the late Dr. Bodley co-operated with us in perfecting that design, until God called him to a higher sphere of service. The surviving architect, Mr. Henry Vaughan, assures us that all things are now ready, and that for a sum which will not probably exceed £750,000 Washington Cathedral can be completed in five years.

How this amount can practically be raised, or from what sources it will come, we know not; the Chapter is composed mainly of hard-working Rectors of parishes or busy men of affairs in public life; and the Bishop upon whom comes daily "the care of all the Churches" has given his spare time wholly to the work of explaining and striving to create interest in the Cathedral Ideal.*

*The substance of the lectures and addresses delivered by the Bishop of Washington is embodied in a little booklet entitled: "The Builders' Book of Washington Cathedral," which may be had free of charge by writing to the Cathedral Library, The Close, Mount St. Alban, Washington, D. C.

The Cathedral has already been blessed by the co-operation of those self-sacrificing men and women, living and dead, who have shared our ideal; and who have already contributed of their substance nearly one million dollars, in freeing the Cathedral Close from debt, or in erecting and endowing the schools and other buildings of the Cathedral Foundation.

And we shall be grateful for any suggestions, coming from any source, as to how the necessary funds may be raised, provided, that no method shall be recommended which tends to the lowering of the Cathedral Ideal itself. In the New Testament we are reminded that the eye of God rests not only upon the offering but upon the motive of the offerer, and that "The gift without the giver is bare." Our Lord Jesus Christ said: "Whosoever shall give a cup of cold water only *in the name of a disciple*, verily I say unto you, he shall in no wise lose his reward," and surely, we are fallen upon strange times and abnormal conditions, when in lands which call themselves Christian, we see everywhere about us multitudes who are prone to give in the name of philanthropy, or socialism, or from some secular interest, rather than in the name of Jesus Christ.

Indeed, so great emphasis did Christ lay upon the motive of self-sacrifice in the giver, that in the ending of His ministry, when He saw a certain poor widow casting into the treasury of the Temple of God, two mites which make a farthing, He called His disciples unto Him and said: "Verily I say unto you that this poor widow hath cast in more than they all." And if Washington Cathedral is ever to be built as Christ's "House of Prayer for all people," the building must be a work of prayer and self-sacrifice, for we may not place one stone upon another unless we do it in Christ's way, and there are no funds on hand until God inspires faithful Christian men and women in our country to provide the means.

May each giver have a sacred motive in offering for so sacred an object and reap the reward which Christ assures us He "*shall in no wise lose*," realizing that the same All-seeing eye, which watched the poor widow, will rest upon him, if he offers his gift to Christ in behalf of those who come to worship God,

IN THE NAME OF A DISCIPLE.

HENRY Y. SATTERLEE,

Epiphany, A. D. 1908.

Bishop of Washington.

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Washington from the Cathedral Close.

Description of the Proposed Cathedral.

THE EXTERIOR.

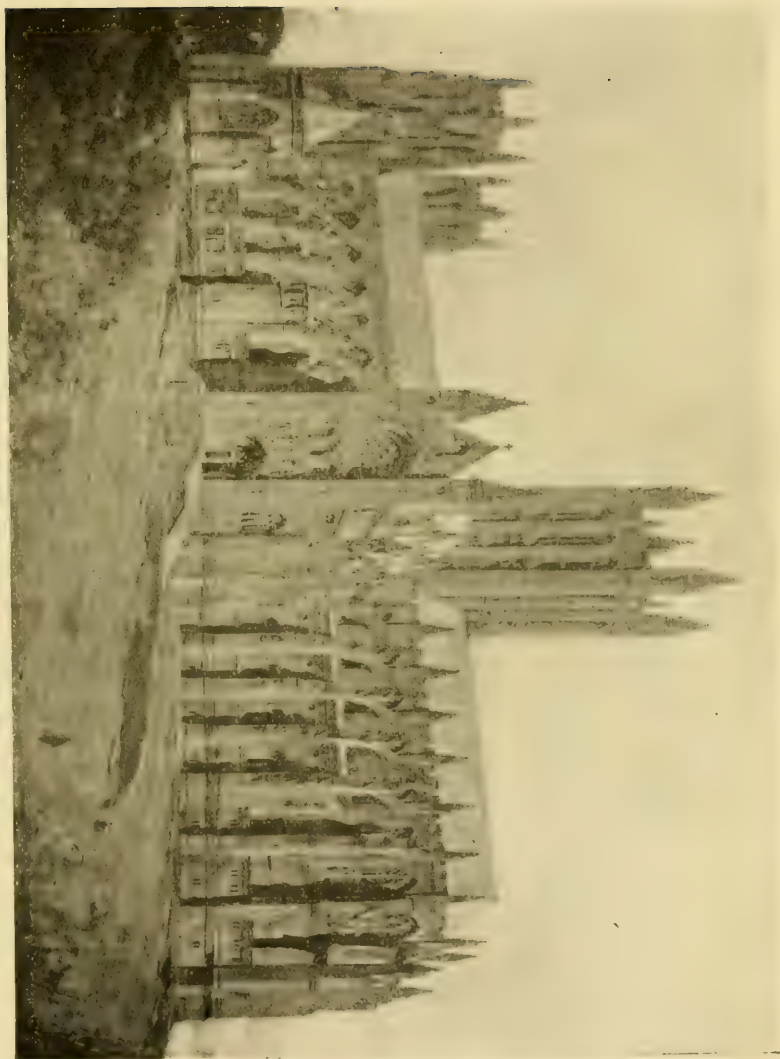
IN THE majestic beauty of the exterior the designs for Washington Cathedral have surpassed all expectations.

Standing on the highest part of Mount St. Alban nearly four hundred feet above the Potomac, covering an acre and a half of land, with the ground sloping away from it on every side, its roof line will appear to the eye on a level with the top of the Washington Monument. As seen from the esplanade of the Capitol and other parts of Washington, the Cathedral from end to end will loom up on the top of the hill which cuts against the Western horizon, with its three Towers mounting upward above it, pointing heavenward. And it may be said here that towers instead of spires were chosen because, as Washington is in the same latitude as Southern Italy, or the Alhambra in Spain, spires, in the bright, golden sunshine of our atmosphere, would appear attenuated and indistinct. Italy has always campaniles instead of spires. Also while spires lend beauty to churches in the valley, towers seem more congruous with churches on the hill. The great Central Tower of Washington Cathedral will rise 220 feet in height. In recessed panels below the long belfry windows, there will be figures of angels, each with a scroll in hand, upon which may be read the words, "Glory to God in the highest and on earth Peace, Good Will toward men." As it was from the lips of those Herald Angels that the Church caught first the word "Gospel"—"the glad tidings from Heaven"; and as the angelic "Gloria in Excelsis Deo" is the aspiration which has given rise to the great Cathedral, it is most appropriate that this thought should find expression in its Central Tower.

Passing down from tower to roof and walls, one will observe the flying buttresses, the deeply recessed windows of transepts, the tracery of the clerestory windows, the carved parapet, the crocketed pinnacles, the statues with their canopies, and the ornamental use of texts from the Canticles of Morning and Evening Prayer.

Regarding ornamentation, the architects say in their report:

"One word as to the treatment of the building as regards its richness, or the reverse. We think the drawings show that it is rich enough. That there should be plenty of surface of massive stone ashlar (or plain surface) is most desirable for all good architecture, especially with a building so large as this. A small building may be rich all over, but it is beneath the dignity of a great one. For a large building, if well designed, has an instinctive dignity and a grandeur about it that may well dispense with too lavish exuberance of ornament. Again,



VIEW OF WASHINGTON CATHEDRAL FROM THE SOUTHEAST.
AS SEEN FROM THE CITY.
[From the Architect's drawing.]

there should be concentration of richness and not a spreading of it all over a building. We think our building is rich enough. Internally, the Screen and the Reredoses, the Stalls and the Bishop's throne, could be as rich as any donor likes to make them; but we think the fabric is sufficiently ornate, taking it as a whole. That it will be impressive by its size and dignity we doubt not. As we have said, we have suggested a good many statues which will give much interest to the building. They could be added by degrees."

It will also be observed that the ornamentation on the exterior, as well as the interior, increases, as one approaches the chancel end, or Sanctuary of the Cathedral, where the decoration reaches its climax of richness.

Passing now to the chief entrance at the West end, first will be seen the two great protecting Towers, which, while they have all the massive dignity and simplicity of the campanile below, are full of Gothic feeling and delicate beauty above, when they rise into the clear blue sky.

Then the observer will note that the great Doorways of the French Cathedrals take the place of the large West windows so prevalent in England, because in our southern climate the light is not needed for the interior.

The silent grandeur of the great portals of the Cathedral will be exceedingly majestic and impressive. It can be partially realized, even in the design itself, if one contrasts the human forms on the steps below with the arches which rise above them.

The central Arch is 70 feet in height; and the two side ones, 50 feet, piercing the two lofty Towers of the West-Front. These three arches lead to a deep Portico, which, itself, breathes a "welcome" and affords a protecting shelter to all who would enter God's House of Prayer. This Portico is 25 feet deep and stretches nearly the whole width of the Cathedral.

THE INTERIOR.

Beneath its shadows are seen the recessed Doorways, leading into the Cathedral itself, and ornamented, as at Rheims, with statues, arcading and pillars. This Portico, illustrative of Old Testament History, may be, like Amiens, a Bible in stone.

On entering, through the Central Doorway, the great interior, 93 feet in height, with its five aisles, 132 feet in breadth and 450 feet in length, is before us, in all its majesty. To quote the architects' words:

"The first impression will be the continuous height of the main, or central part, namely, the Nave, Choir and Apse. The next, and nearly as powerful a one, will be the width; for with the outer aisles and the range of columns on either side, and the Transepts, the effect of the width will be very considerable. Then, as we hope and think may be confidently anticipated, will be the uplifting proportion of the whole—the tall piers and arches, with the Triforium and the lofty



VIEW OF THE NAVE OF WASHINGTON CATHEDRAL.

LOOKING TOWARDS THE CHANCEL.

[From the Architect's drawing.]

Clerestory, and the rich and full, tree like, branching vaulting, springing from soaring vertical shafts, rising from the floor, and of slender diameter. For pains have been taken to make the interior effect a striking and an inspiring one.

"The Triforium will be continued around the Apse, knitting all together into, as we hope and believe it will be, an elevating, harmonious whole: *ad maiorem Dei gloriam.*"

When the eye becomes accustomed to the subdued religious tone of the interior, it will be noticed that this uplifting effect is caused, first of all, by the light coming down from above, as it does when one walks in a wood.

While the lower part of the Cathedral is in the shadow, only half illumined by "the dim religious light of the dark stained glass windows of the aisles, the bright sun beams will stream downward through those of the high Clerestory, falling on Column and Triforium, with an exquisite play of light and shade."

And, lighting up the groined stone roof, the vaulting ribs will meet like the branching limbs of great forest trees, flecked with shadows; or, as in Exeter Cathedral, seem like angel hands, clasped in prayer above the worshipping congregation.

The next object which catches the eye of every one who enters the Cathedral, lifted up high, at the place where Nave and Transepts and Choir meet, will be the Cross of Christ, or the "Rood"; proclaiming to everyone who enters here, that this is Christ's House of Prayer, and that there is no salvation except that which comes through Christ Crucified.

In most English Cathedrals at the crossing of the Nave and Transepts beneath the Central Tower, is an open lantern, which swallows sound. Oftentimes an architectural effect is thus gained. But it is at the expense of Common Prayer and Common Praise; for this is the place where the Cathedral services are held, where the congregations gather for worship, where the choir leads in the praise of God, where the preacher delivers his sermon, and where, therefore, everyone should be able to hear as well as see. By having a continuous groined roof all the way from the Portico on the West, to the Apse on the East, in the judgment of the Bishop, Chapter and Architects, not only will the architectural unity of the Cathedral be enhanced, but the "Common Prayer" ideal of the Anglican Communion can be far more adequately realized, in increased heartiness, warmth and devotional character of the services.

High above the worshipping congregation will rise the Cross of their Lord in the middle of the Chancel Arch, and in the darkest part of the roof, preaching its own eloquent lesson: "And I, if I be lifted up will draw all men unto Me." Standing there, as it were, in the "midday darkness," when, for "All three hours, His silence cried," it will proclaim the Gospel Truth, that men must first come to the cross, as sinners, accepting Christ as their Saviour, before they can become partakers of the power of His Resurrection and the glory of His Ascension.

The Chancel Arch itself is a characteristic feature; it will be nearly ten feet broad. On its "soffit," or under side, will be sculptured the forms of angels, hovering over the Rood and reminding us that Christ's Incarnation and Crucifixion, Resurrection and Ascension, are the mystery that the "Angels desire to look into." Each angel will hold a scroll upon which are inscribed the words "Sursum Corda," the key-note, as it were, of the whole building.

Then follows the greatest impression of all. From every part of the great Cathedral, whether one gazes from the West End, or from the Aisles, or from the crossing of Nave and Transepts, the brightest spot of light, to which every eye is attracted, will be the Jerusalem Altar, or Communion Table, with its soft dove-colored marble, standing out in its pure simplicity, with the lofty and richly carved Reredos behind it, upon which, high up, enthroned in glory, appears the risen and ascended Christ, our REIGNING KING.

This wonderful effect of light will come from two great windows on either side and west of the Altar and Reredos, each 65 feet high, and hidden from sight, in the thickness of the Cathedral walls. The radiance here, falling full upon Altar and Reredos, will be a perpetual and prophetic reminder of the glory of Christ's Resurrection and Ascension, of the power of His risen life, and of the benison that comes to all true Christians, through their union with Christ, whenever they approach the Sacrament of His Body and Blood, to *Do this in remembrance of Him*.

This same dazzling radiance will so catch the eye, that it will half reveal and half conceal the apsidal end of the Cathedral, which will appear in the shadowy distance, as if suggesting that the things which are seen are temporal, while the things which are not seen are eternal.

THE SIZE OF THE CATHEDRAL.

While it is desirable, of course, to erect an edifice large enough for the congregation that may gather on great occasions in such a centre as the Capital of the country, it would be very shortsighted to sacrifice the devotional uses, the religious atmosphere, the architectural beauty and monumental character of a great cathedral, with its exquisite gothic proportions, simply to make a large auditorium for occasions like these, which come only once in every two or three years. The best form for such an auditorium is the opera house, and even thus, there is probably no opera house in the world which will

seat 4,000 persons.* A cathedral is a distinctively religious building which is to point to Christ, not only when great congregations are present, but when they are absent, and to exercise the spell of its religious influence every day and every hour of the day, upon all who enter its doors.

The Bishop and Chapter, therefore, told the Architects beforehand, that the chief aim was not to follow the popular notion of building "something big" which would "hold more people and be larger in size" than any European Cathedral; but to upraise a House of Prayer for All People, which will breathe the devotional spirit of the Old Masters in Gothic Architecture and be felt by all to be a real witness for Jesus Christ in the Capital of the Nation.

The Architects have not only set forth a design, in which that aim has been the ruling thought, but they tell us, in their report, that the proposed Cathedral "in its dimensions will be larger than most of the Cathedrals in England or on the Continent."

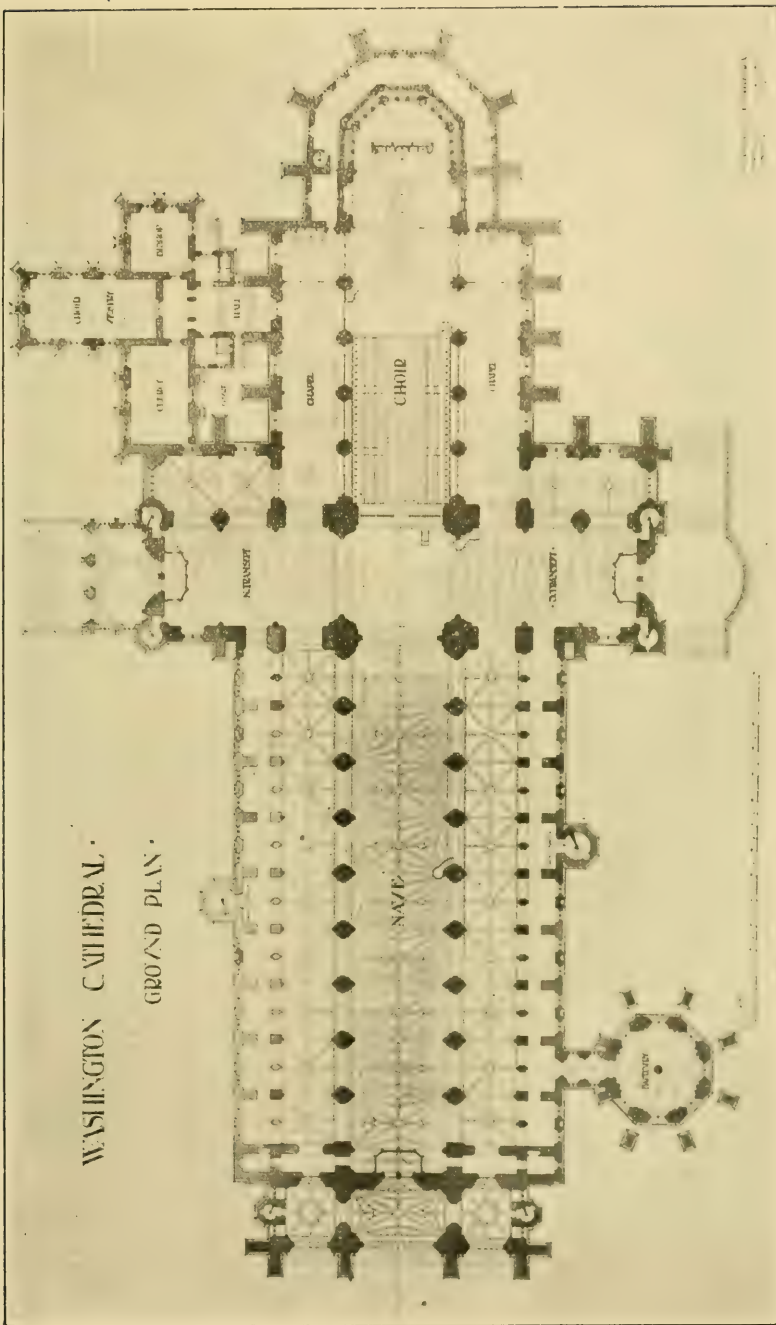
This will be seen, when we compare its measurements with those of European Cathedrals. In making that comparison, however, it must be borne in mind that scarcely any two books agree as to such measurements, because in some works, the superficial areas include the Lady Chapel, the Chapter house or other buildings closely connected with the Cathedral, while in others they do not; similarly, in the measurements of nave and aisles, etc., the length and breadth in one book is taken from the centres of piers, etc., and in others from the span of the arches.

The following table of comparative dimensions is, therefore, only approximately accurate. The numbers refer to English feet. If, in some cases, the dimensions of Washington Cathedral seem smaller than those of European Cathedrals, it is because a Lady Chapel, Baptistry, Chapter house, etc., are not included in its superficial area or length, as they often are in the case of these other Cathedrals.

*In New York, the Metropolitan Opera House seats 3,500, and the Manhattan, nearly as many. The Opera of Paris, 2,092; the Alexander, St. Petersburg, 2,332; La Scala, Milan, 2,713; Opera House, Berlin, 1,636; Opera House, Munich, 2,370; Covent Garden, London, 1,684.

WASHINGTON CATHEDRAL.

GROUND PLAN.



DIMENSIONS OF GREAT CATHEDRALS.

	SPAN OF			AREA.
	LENGTH.	NAVE.	HEIGHT.	
Washington	480	39	93	63,500
York	519	45	102	63,800
Ely	517	39	70	46,000
Lincoln	493	39	82	57,200
Canterbury	514	39	80	43,215
Durham	469	39	73	.....
Gloucester	408	33	86	.....
Exeter	409	34	69	.....
Lichfield	370	28	57	.....
Winchester	530	32	78	53,480
Wells	415	32	67	.....
Salisbury	473	32	84	43,515
Norwich	407	28	83	.....
Westminster Abbey	505	35	103	46,000
Milan	475	56	...	92,600
Florence	475	55	...	65,700
Amiens	435	46	144	70,000
Rheims	430	48	125	65,000
Cologne	427	..	155	65,800
Seville . . . . .	...	56	...	150,000
Notre Dame	426	..	...	.....

Kidder's Hand-Book gives the following as the capacity of several European Cathedrals, estimating one person to occupy an area of 19.7 inches square. St. Peter's, Rome, 54,000; Milan Cathedral, 37,000; St. Paul's, London, 25,000; Duomo, Florence, 24,300; Antwerp Cathedral, 24,000; Notre Dame, Paris, 21,000; St. Sophia, Constantinople, 23,000; St. Mark's, Venice, 7,000.

According to this same estimate (19.7 in. sq.) Washington Cathedral will hold over 27,000 persons.

But if we allow seven square feet, per person, *seated* (and this includes allowance for aisles, passages, etc.), then Washington Cathedral will seat over 5,000 persons on great occasions, when there will be standing room for several thousand more. For ordinary services a congregation of 3,000 will be near enough to the choir and preacher for all devotional purposes, and if ever a larger auditorium is needed, there is, on the Cathedral Close and overshadowed by the Cathedral walls, a natural open air amphitheatre, whose acoustical properties are so remarkable that 25,000 persons can hear every word of the service and sermon.



VIEW OF THE U. S. CAPITOL THROUGH ALL HALLOW'S GATE



WASHINGTON
CATHEDRAL CLOSE

NOBLE ST. AUGUSTINE
DISTRICT OF COLUMBIA

PLANS & SPECIFICATIONS
BY

The Cathedral Close.

THE land purchased for the Cathedral of St. Peter and St. Paul is a tract of over forty acres, beautifully wooded with oaks and other forest trees, on the brow of a hill nearly four hundred feet above the level of lower Pennsylvania Avenue, and, so far as known, the most lofty Cathedral site in the world. It is bounded by Woodley Lane on the north, Wisconsin Avenue on the west, Massachusetts Avenue and Garfield Street on the south and the proposed extension of 35th street on the east, and lies about one mile northwest of Sheridan Circle along the line of Massachusetts Avenue.

The land originally belonged to Mr. Joseph Nourse, first Registrar of the Treasury under President Washington. At several times in its history the property would have become the site of a private residence and be lost to Divine uses had not a little church stood in the way, keeping the ground, as we can see now, for the Cathedral, in unconscious fulfillment of the prophetic text used by Rev. Dr. afterwards Bishop Coxe at the consecration service of St. Alban's Church, "The place whereon thou standest is holy ground." The purchase of this land was celebrated by the unveiling of the Peace Cross, erected to mark the foundation of the Cathedral.

Upon the advice of the architects it has been decided to put the Cathedral Building on the highest point of land, about midway between St. Alban's Church and the Cathedral School for Girls.

Its west front will be about 350 feet from Wisconsin Avenue, and the north side will be 450 feet south of Woodley Lane. The chancel will be placed so that the rays of the rising sun will enter the East windows on the traditional day of our Lord's Ascension, May 4th.

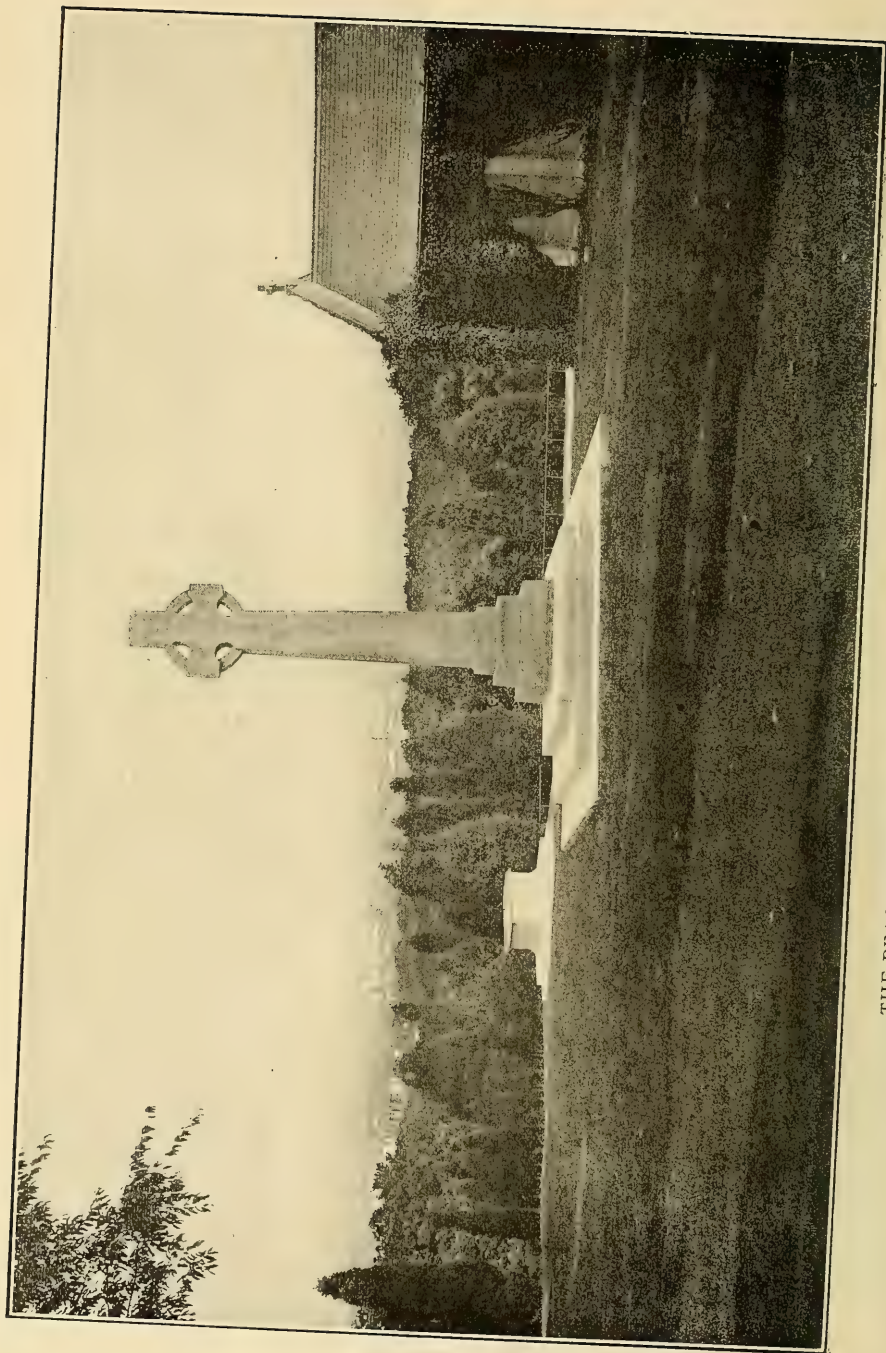
The building will be 480 feet long. In the ravine where the great Open-Air Services have been held, will be found a natural amphitheatre, which with little arrangement will furnish an incomparable place for all such services, with space for twenty-five thousand people.

On the brow of the hill overlooking the ravine stands the Peace Cross, and in the south-west corner of the Cathedral Close is The Little Sanctuary containing the Jerusalem Altar, the Glastonbury Cathedra, the Canterbury Ambon, the Hilda Stone, and the Iona Stone. Services are held here daily.

The All Hallows Gate leads to the Cathedral Choir School for boys, in front of which will be found the Glastonbury Thorn, a shoot of the celebrated Holy Thorn of Glastonbury. Here will also be found the Landmark, and a little farther north the temporary Baptistry, containing the beautiful white marble font, lined with stones from the River Jordan. A drinking fountain stands on the southwest side of the Baptistry.

Southwest of the Cathedral site stands St. Alban's Parish Church, under whose chancel lies buried the Rt. Rev. Thomas John Claggett, D. D., the first bishop consecrated on American soil. The tombstones of the Bishop and his wife, with the epitaph written by Francis Scott Key, stand in a wall of the church.

The Cathedral School for Girls occupies the extreme northwest corner of the grounds.



THE PEACE CROSS, SHOWING VIEW OF THE U. S. CAPITOL
"They stand for Church and Country — for God and the Land"

The Peace Cross and Salem Place.

ON Sunday, October twenty-third, 1898, there was raised on the Cathedral Close, in the presence of the Bishops, Clergy and Lay Delegates of the General Convention of the Church, the President of the United States and thousands of people, an Iona Cross of stone, twenty feet in height, called the Peace Cross.

This cross was raised not only to mark the foundation of the Cathedral of St. Peter and St. Paul, but to commemorate the time of the first meeting of the General Convention in the Capital of the United States and the ending of the War between Spain and the United States.

On the face of the Cross is inscribed: The monogram of our Lord, I. H. S.; the Diocesan coat of arms and the motto, *Scriptura, Symbolum, Mysterium, Ordo*, the basis of Church Unity; the prayer from the Litany for Unity, Peace and Concord to all Nations; and on the pedestal, "Jesus Christ Himself being the Chief Corner-Stone."

THE SALEM.

In order that the Open-Air Services around the Peace Cross, hallowed by so many associations, should receive an outward expression of their enduring character the Cathedral School for Girls has added to the Peace Cross a large four square base, with broad steps ascending to the foot of the Cross on three sides. On the west this base is extended into a platform or pulpit, with an inlaid pavement of stones from the Holy Land and in the center of the pavement the word "Salem," which is by interpretation, "Peace." The preaching place at the foot of the Cross is thus appropriately dedicated to the preaching of the Gospel of Peace.



THE PEOPLE'S OPEN-AIR EVENSONG.

THE People's Open-Air Evensong has been held during the summer months for the past seven years, every Sunday afternoon on the Cathedral Close. The services draw together many hundreds of worshippers who in all probability would in no other way be brought to hear the Gospel of the Kingdom of God.

The cause of the attractiveness of these Open-Air Services is apparent to anyone who has attended them.

As the sun is sinking in the west, strains of music are wafted upon the air, in the voluntary before the service. The congregation, as they gather, face the city of Washington, lying in the valley four hundred feet below, where the exquisitely-shaped white dome of the Capitol lifts its head above the reddish glow of clustered houses.

The leafy trees of the forest near by, frame in the landscape, or stand on either side, with their interlacing branches, like the Gothic aisles of a Cathedral. The breeze rustles through the leaves, the birds twitter in the branches, the commingled feelings of patriotism and religion which the beauty of the scene inspires, are deepened by the spell of sacred music which floats in the air. Then the musicians, selected from the United States Marine Band, surround the Peace Cross, and the keynote of the service is given in the theme of Mendelssohn's hymn of praise, "All men, all things, all that hath life and breath, sing to the Lord. Hallelujah." Then comes the service of Evensong, followed by the simple gospel message, giving spiritual reality to the devotional feelings of the moment.

The Peace Cross stands as a majestic sentinel in stone behind the preacher, and is always before the eyes of the people as they look toward him. Beyond the preacher and the Cross lies the beautiful city, its domes and spires touched by the tints of coming sunset, and suggesting thoughts of that other city whose Builder and Maker is God.

The St. Chrysostom Fund.

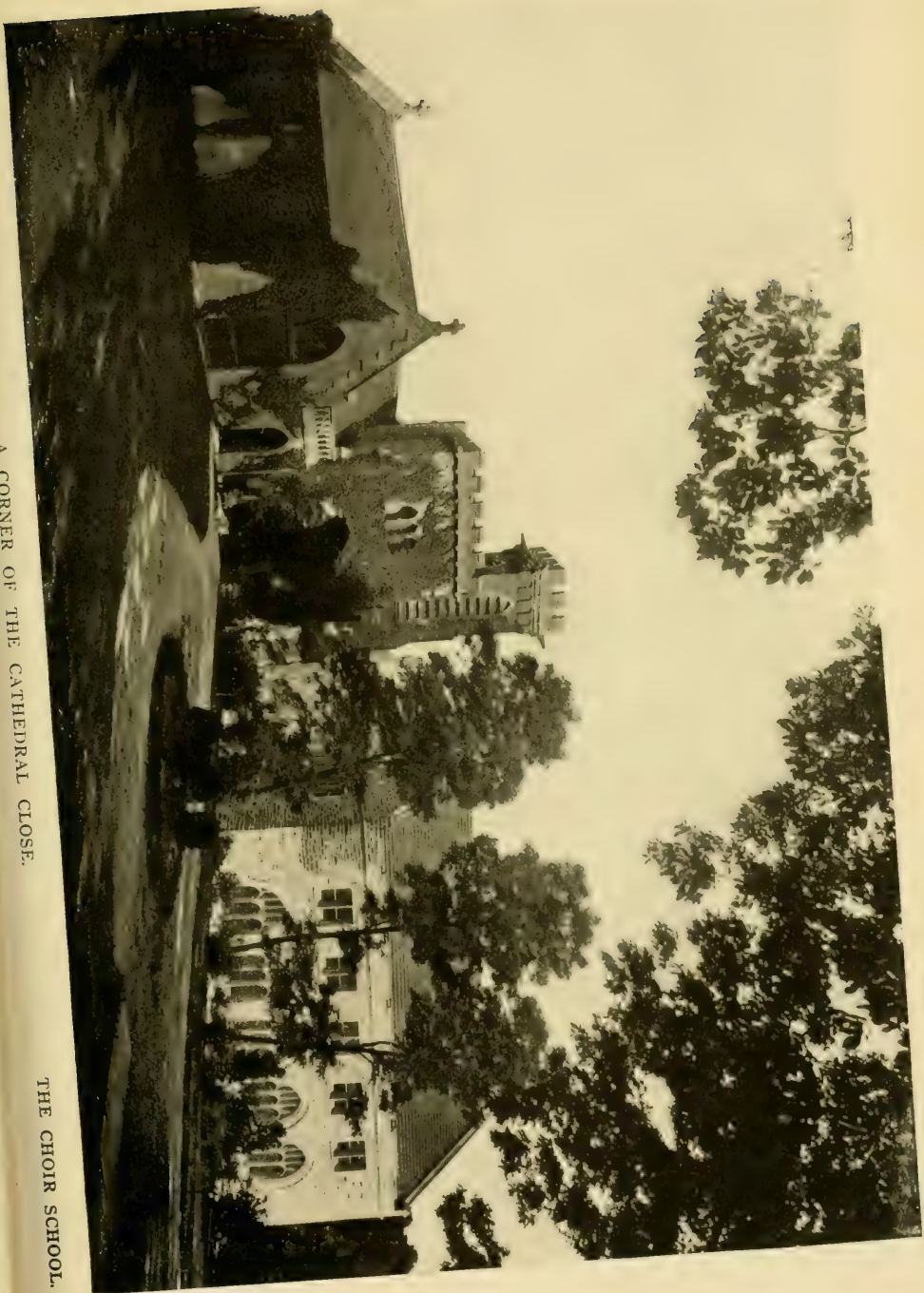
PROVISION for a succession of special Cathedral preachers was made long ago in the statutes of this Cathedral Foundation, by the establishment of the office of Canon Missioner. The work of the Canon Missioner, as the name itself indicates, is to conduct missions, to preach to the multitudes, to spread the Gospel message far and wide, and to preach in the Cathedral pulpit whenever occasion requires.

To accomplish this object "*The St. Chrysostom Fund*" has already been started, the income of which is to be applied to the salary of the Canon Missioner. \$6,000 have already been given to this fund, but at least \$44,000 more will be needed to maintain a clergyman in a position which would command all his energies and occupy all his time.

The St. Chrysostom Fund is established not only to support a Canon Missioner in *our* day and generation, but to endow a permanent Office and provide for a SUCCESSION of Cathedral preachers, each one of whom will be, as age follows age, a *living voice* to proclaim the Gospel—the good news from Heaven—to sin-burdened souls.

A CORNER OF THE CATHEDRAL CLOSE.

THE CHOIR SCHOOL.



The Little Sanctuary

And Its Contents.

BETWEEN the Peace Cross and the Boy's School stands the gift of the children of Mrs. Percy R. Pyne known as "THE LITTLE SANCTUARY," with its attendant towers. The first of these towers is pierced by a lofty archway, through which one obtains an exquisite glimpse of our nation's most majestic building, the United States Capitol, and the shining dome of our National Library. Over this arch is the CATHEDRAL LIBRARY, and adjoining rises the Bell tower containing a peal of fifteen bells, given by Mr. and Mrs. George S. Bowdoin, in loving memory of Fannie Bowdoin and Fannie Hamilton Kingsford. "THE LITTLE SANCTUARY" has endeared itself already to many; and now the wanderer through the woods and lanes lying between Mt. St. Alban and the city, may hear betimes the sweetly chiming bells, recalling the angels of light welcoming the pilgrims of the night. Small as it is, "THE LITTLE SANCTUARY" contains memorials, not only from the land of our Mother Church in England, but also from the Church in the Wilderness, as well as the Church on Mt. Zion at Jerusalem. Mt. Sinai, Jerusalem, Glastonbury, and Canterbury each bears testimony here to the continuity and catholicity of the Church in this land. As one steps within the door, with this knowledge, one feels surely that God is in this place, "This is none other but the house of God, and this is the gate of heaven."

THE SINAI CROSS. On the right of the entrance stands a glazed case, containing the processional cross used at all the important ecclesiastical functions in the Cathedral Close. This cross, known as the SINAI CROSS, is most artistic, and is the gift of Mrs. Henry Carrington Bolton, in memory of her husband, who himself brought the stones from Mt. Sinai. (See page 34.)

THE JERUSALEM ALTAR. As one stands within and looks through the iron screen separating the sanctuary from the shallow nave, the visitor is struck by the simple majesty of the JERUSALEM ALTAR, adorned by a bronze Jerusalem cross. The Altar is the joint gift of different American Dioceses and Congregations, as the bronze tablet on the west wall indicates, and is composed of stones from Jerusalem, the Holy City. (See page 26.)

THE ALTAR CROSS was given in loving memory of Adelaide Augusta Jones Dean, of Boston, 1818-1902, and was consecrated to its present use by the Most Reverend the Archbishop of Canterbury in September, 1904.

THE ALTAR VASES, ornamented with Jerusalem Crosses, are the gift of Mr. and Mrs. Spencer Aldrich.

THE brass ALTAR DESK is the gift of the Bishop of Washington and Mrs. Satterlee, in memory of their son, the late Reverend Churchill Satterlee.

THE ALTAR SERVICE BOOK was given in loving memory of the late the Reverend Francis Harrison, D. D., some while Priest of the Diocese of Albany, and a well known liturgical scholar, who edited the particular edition represented by this sumptuous book.

THE GLASTONBURY CATHEDRA. On the left of the visitor as he contemplates the Altar, stands the Cathedra, the Bishop's throne, the exponent of his official dignity and authority. It is made up of stones from Glastonbury Abbey, in England, the ancient *British* abbey which bore the same name as our Cathedral—St.

Peter and St. Paul. These stones, given by the churchmen of Glastonbury to the churchmen in America, were presented in 1901. They bear eloquent testimony to our continuity through the English and British Churches with that of Jerusalem. The GLASTONBURY CATHEDRA was erected through the generosity of "a friend." (See page 28.)

The HILDA STONE. On the right of the visitor stands the HILDA STONE, named after Northumbrian princess, St. Hilda, and is from Whitby Abbey, England. It was given by Sir Charles Strickland, Bart., of Baintry Manor, England, through the Reverend A. P. Loxley, Rector of St. Ninian's, Whitby. It contains the "Book of Remembrance," within which are written the names of those persons and parishes which contributed toward the payment of the land of the Close and the names of the other benefactors of the Cathedral. (See page 30.)

The IONA STONE. The stone set in the face of the transept wall is called the IONA STONE, and is from the ancient Celtic Cathedral on the Island of Iona. Its inscription recites the last recorded words of St. Columba, who entered into rest on Whitsun-Day A. D. 597, "They who seek the Lord shall want no manner of thing that is good." (See page 31.)

The CANTERBURY AMBON. In the eastern part of the transept is placed the CANTERBURY AMBON, or pulpit, the stones of which were given to Washington Cathedral by the Archbishop of Canterbury, in memory of his predecessor, Stephen Langton. This Ambon, made of stones from Canterbury Cathedral, was sculptured under the direction of William D. Caroe, Esq., the resident architect of that Cathedral. (See page 32.)

The ivy on the walls, also from Canterbury, was brought by Bishop Leonard of Ohio, and planted by Miss Lucy V. Mackrille.

The PRAYER BOOKS AND HYMNALS, as well as the racks, are memorial gifts from Mrs. A. M. Wilcox.



THE LITTLE SANCTUARY—INTERIOR.

The Interior of the Little Sanctuary.

The Jerusalem Altar.

THE first stone of the Cathedral in the Capital of our country is appropriately the altar or communion table around which Christ's own people may now, and through all coming generations, gather for communion with Him, their reigning King and ever-living Priest in heaven.

Thus, before a single stone of the material edifice was laid, or any definite thought was bestowed upon its architectural style, its simple altar stood as a witness for Christ and Christ's own ideal of Christian brotherhood; as a witness for the only service of public worship which Christ Himself ordained, and for the pure liturgical prayers of the primitive Church, and around this altar the coming Cathedral, in God's good time, will shape itself. This altar was consecrated Ascension Day, 1902, and is the united gift of nearly all of the Dioceses and Missionary Jurisdictions of the Church. The stones themselves of which the altar is made come not only from the Holy Land but from the Holy City of Jerusalem. The stones have been hewn from the lime stone rock of the "Quarries of Solomon," the entrance to which is just without the Damascus Gate.

The altar is twelve feet long, four feet high and three feet broad. It is severe in its perfect simplicity, without any sculptured ornamentation or carving whatever. On its four sides are inscribed, in New Testament words, the record of those great events in the life of Him, to whom every knee shall bow of things in heaven and things in earth—the Crucifixion, Burial, Resurrection and Ascension of our Lord and Saviour Jesus Christ.

Inscription on the Altar.

The Front.

"Whoso Eateth My Flesh and Drinketh My Blood Hath Eternal Life, and I Will Raise Him Up at the Last Day."

✠ Now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death by man came also the resurrection of the dead. For as in Adam all die even so in Christ shall all be made alive. ✠

✠ Seeing, then, that we have a great high priest that is passed unto the heavens, Jesus the Son of God, let us hold fast our profession. ✠ Wherefore he is able also to save them to the uttermost that come unto God by Him seeing. ✠ He ever liveth to make intercession for them. ✠

The North End.

Now in the place where He was crucified, there was a Garden, and in the Garden a new Sepulchre wherein was never man yet laid, there laid they Jesus, therefore, because of the Jews' Preparation Day. For the Sepulchre was nigh at hand.

The South End.

And when they were come to the place which is called Calvary, there they crucified Him and the malefactors, one on the right hand and the other on the left, then said Jesus, Father forgive them for they know not what they do. ✠ And Pilate wrote a title and put it on the cross, and the writing was: Jesus of Nazareth, the King of the Jews.

The East Side.

✠ I am He that liveth and was dead, and behold I am alive for evermore. Amen. ✠

✠ Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building fitly framed together groweth into ✠ an holy temple in the Lord. ✠

And He took bread and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight. ✠ And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together ✠ Saying the Lord is risen indeed and hath appeared to Simon. And they told Him what things were done in the way, and how ✠ He was known to them in breaking of bread.

✠ To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. Unto you, therefore, which believe, He is precious, but unto them which be disobedient, the stone which the builders disallowed the same is made ✠ The Head of the Corner. ✠

Inscription on the Brass Tablet (West Wall).



This Altar



HEWN FROM THE ROCKS, OUTSIDE THE WALLS OF JERUSALEM
FROM WHICH THE STONES OF THE TEMPLE WERE QUARRIED

NOT FAR FROM

"THE PLACE WHICH IS CALLED CALVARY"

"WITHOUT THE GATE"

"NIGH UNTO THE CITY"

WHERE CHRIST WAS CRUCIFIED

AND BURIED, FOR

"IN THE PLACE WHERE HE WAS CRUCIFIED THERE WAS A GARDEN

AND IN THE GARDEN A NEW SEPULCHRE"

"AND THE SEPULCHRE WAS NIGH AT HAND,"

FROM WHICH ALSO HE AROSE AGAIN

FROM THE DEAD

HAS BEEN GIVEN TO

THE CATHEDRAL OF SS. PETER AND PAUL

IN WASHINGTON BY THE FOLLOWING DIOCESES.

MISSIONARY JURISDICTIONS AND CONGREGATIONS:

Alaska,
Al.,
Arizona,
Arkansas,
Asheville,
Boise,
California,
Central Pennsylvania,
Chicago,
Colorado,
Connecticut,
Dallas,
Delaware,
Dumb,
Easton,
East Carolina,
Florida,
Fond du Lac,

Georgia,
Indiana,
Iowa,
Kansas,
Kentucky,
Lexington,
Long Island,
Los Angeles,
Louisiana,
Maine,
Maryland,
Massachusetts,
Michigan,
Michigan City,
Minnesota,
Missouri,
Newark,
Nebraska,

New Hampshire,
New Jersey,
New Mexico,
New York,
North Dakota,
North Carolina,
Oklahoma and
Indian Territory,
Oregon,
Pennsylvania,
Rhode Island,
Rhode Island,
Sacramento,
South Carolina,
South Dakota,
Southern Florida,
Southern Ohio,

Springfield,
Tennessee,
Texas,
West Virginia,
Washington,
New York,
Western Massachusetts,
Western Michigan,
Western Texas,
Kyoto,
Philippine Islands,
Shanghai,
Tokio,
St. Paul's, Rome,
Mexico,
Ohio,



THE STONES LEAVING JERUSALEM.

The Glastonbury Cathedra.

THIS Cathedra, made from the stones of Glastonbury Abbey, carries us back to the beginning of Christianity in the British Isles.

There is a traditional story that the Church of Glastonbury was founded by Joseph of Arimathea. Baronius asserts that this took place in the year A. D. 43. In any case its origin goes back to the first Christian missionaries, several hundred years before the landing of Augustine.

Mr. Stanley Austin, the donor of these historic stones, requested that they should be formed into a Bishop's chair and remain a witness to the continuity of the Church. The stones themselves have the characteristic carving of Glastonbury, and have been taken from that part of the ruins which was erected about the late Norman period of English architecture, that is in the twelfth century. These stones form the lower part of the chair, the seat or cathedra proper; and the two pillars that rise from the arms on either side. The inscription on the panel forming the back of the chair most appropriately sets forth the terms of the Chicago-Lambeth Quadrilateral, the basis which our Church has proposed for Christian Unity, "Holy Scripture and Apostolic Creed, Holy Sacrament and Apostolic Order." Above the old Glastonbury pillars on each side of the chair rises a Bishop's pastoral staff, and in the centre, above the panel, the Bishop's mitre. The panel immediately above the seat of the chair bears witness to the continuity of the Church in the inscription of the names of twenty-one Bishops of historical note, beginning with the names of Eborius, Bishop of York; Restitutus, Bishop of London, and Adelfius, Bishop of Carleon-on-Usk, three British Bishops who attended the Council of Arles in Gaul, A. D. 314.

The cathedra has the following inscription:

THIS GLASTONBURY CATHEDRA
IS RAISED AS A WITNESS TO THE CONTINUITY OF
THE ANGLICAN CHURCH
AND PRESENTED ON
ASCENSION DAY, 1901
THESE STONES FROM THE ANCIENT BRITISH
ABBAY OF SS. PETER AND PAUL
ARE GIVEN
BY THE CHURCHMEN OF GLASTONBURY
TO THE CHURCHMEN IN AMERICA
FOR THE CATHEDRAL
OF SS. PETER AND PAUL
WASHINGTON, D. C.



THE GLASTONBURY CATHEDRA.



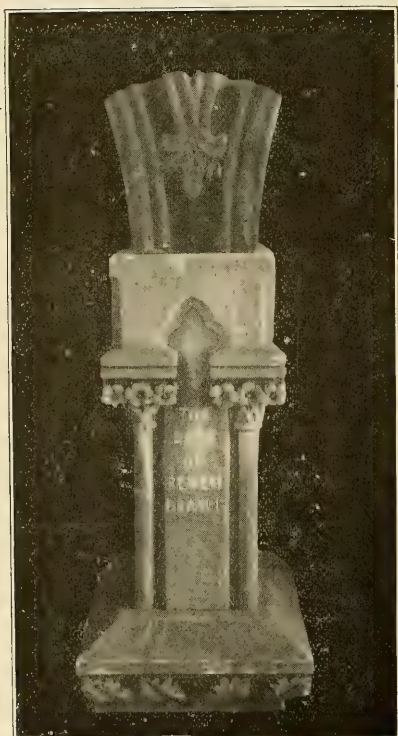
CHAIR OF ST. AUGUSTINE
A. D. 597.

The Hilda Stone.

ON THE south side of the chancel in the Little Sanctuary has been placed the Book of Remembrance in a stone prepared for it.

This Book of Remembrance contains the names of benefactors of the Cathedral, the first of which are those whose gifts purchased the land of the Close. Of especial interest is the "Hilda Stone," which is placed over the opening containing the Book. The stone, which is from the ancient Abbey of St. Hilda at Whitby in England, bears the following inscription:

HILDA STONE
FROM
WHITBY ABBEY, ENGLAND
PRESENTED TO
THE WASHINGTON CATHEDRAL
BY
SIR CHARLES STRICKLAND
THROUGH
REV. A. P. LOXLEY
A. D. 1900.



Whitby Abbey was founded by Hilda, a grand-niece of King Edwin. It stood and the ruins still remain upon the summit of the great Yorkshire cliffs. Hilda is celebrated for having established one of the first schools for girls in England, and as the head of a great cluster of schools for men as well as women. The greatest title to fame which the Abbey possesses is the name of Caedmon, the Father of English poetry, who was a herdsman of the Abbey, but like Amos of old became a prophet to the men of his day.



WHITBY ABBEY, FOUNDED A. D. 658.

Iona Stone.

In the autumn of 1903, an unexpected and most interesting gift came to the Cathedral at Washington, from Scotland. It was from the Lord Bishop of Argyre and the Isles, through the curator of the Island of Iona, the Rev. John Skrine, and was brought to this country by Miss Susan F. Grant. It is a stone from the choir of the ancient Iona Cathedral, and comes to us, thus, as a link with the early Church, which was planted here in the far West, either in Apostolic or post-Apostolic days, the Church St. Alban, of Restitutus, Eborius and Adelphius, those Bishops who were present at the Council of Arles in A. D. 314, the Church of St. Patrick, of St. Columba and St. Aidan, of St. Cuthbert and the Venerable Bede of Scotland and Northern Britain.

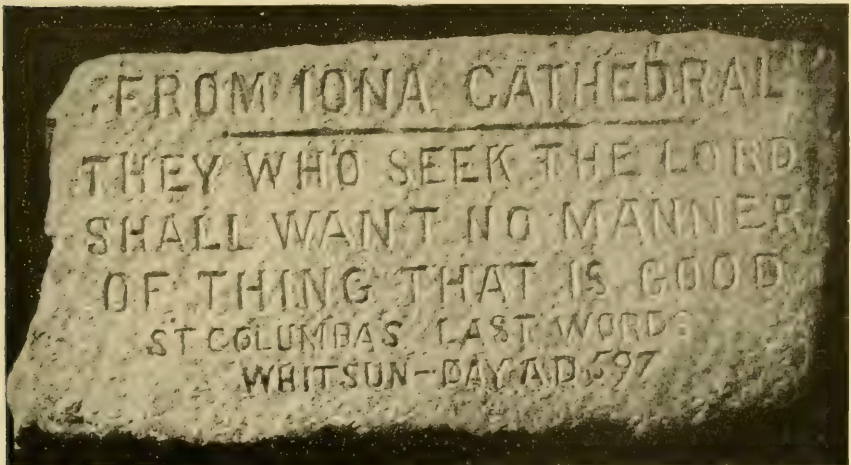
The last recorded words of St. Columba, who died A. D. 597, have been cut upon this stone, as shown in the illustration below.



IONA CATHEDRAL.

Iona Cathedral was founded by Columba A. D. 565. The Island of Iona was given to him to be used for religious purposes, and there he also founded a monastery, to which the whole of northern Scotland and the isles surrounding it owe their first knowledge of Christianity. Here were trained some of the greatest men in the early history of our Church. The Kings of Scotland were for many generations crowned by Columba and his successors at Iona, on the stone which now

forms part of the English coronation chair, and when they died they were buried in that holy isle.



THE IONA STONE.

The Canterbury Ambon.

IN the south transept of the Little Sanctuary stands the large stone pulpit or "ambon", to use the older Eastern word. This ambon is made of stones from Canterbury Cathedral, given by the Archbishop in memory of his illustrious predecessor, Stephen Langton, who led the barons when Magna Charta, that bulwark of Anglo-Saxon liberty, was granted by King John, and has been fashioned into a pulpit through the generosity of friends in this country. All the work was done according to the design and under the direction of William D. Caroe, Esq., architect in charge of Canterbury Cathedral, and illustrates in stone the history of our English Bible.

The ambon itself is ten feet high, nine feet wide, and nearly fourteen feet in length if one includes the stone steps by which the speaker will ascend from the floor into the pulpit. The pulpit stands on stone pillars and is embellished with three bas reliefs. At the angles are four statuettes and over the bas reliefs and statuettes is sculptured a frieze, which contains the names and dates of the principal editions of the Bible, as translated from the original Hebrew and Greek into our mother tongue, and revised again and again, until it is the masterpiece of the English language. The translations recorded on the frieze begin with the record of the Anglo-Saxon Gospels A. D. 721, the Wicliffe Bible, A. D. 1383; William Tyndale's, A. D. 1525; Bishop Coverdale's Bible, A. D. 1535; Archbishop Cranmer's Bible, A. D. 1539; the Geneva Bible, A. D. 1560; the Bishop's Bible, A. D. 1568; the "Authorized Version" (King James Bible), A. D. 1611, and the "Revised Version," A. D. 1885.

COMMEMORATES MAGNA CHARTA.

Underneath the frieze the central bas relief represents Archbishop Stephen Langton leading the barons under the oaks of Runnymede, handing the Magna Charta to King John for his signature. Below this group is a scroll containing the first words of the charter, which bear such eloquent witness to the principles of civil and religious liberty of which the Bible itself is God's charter.

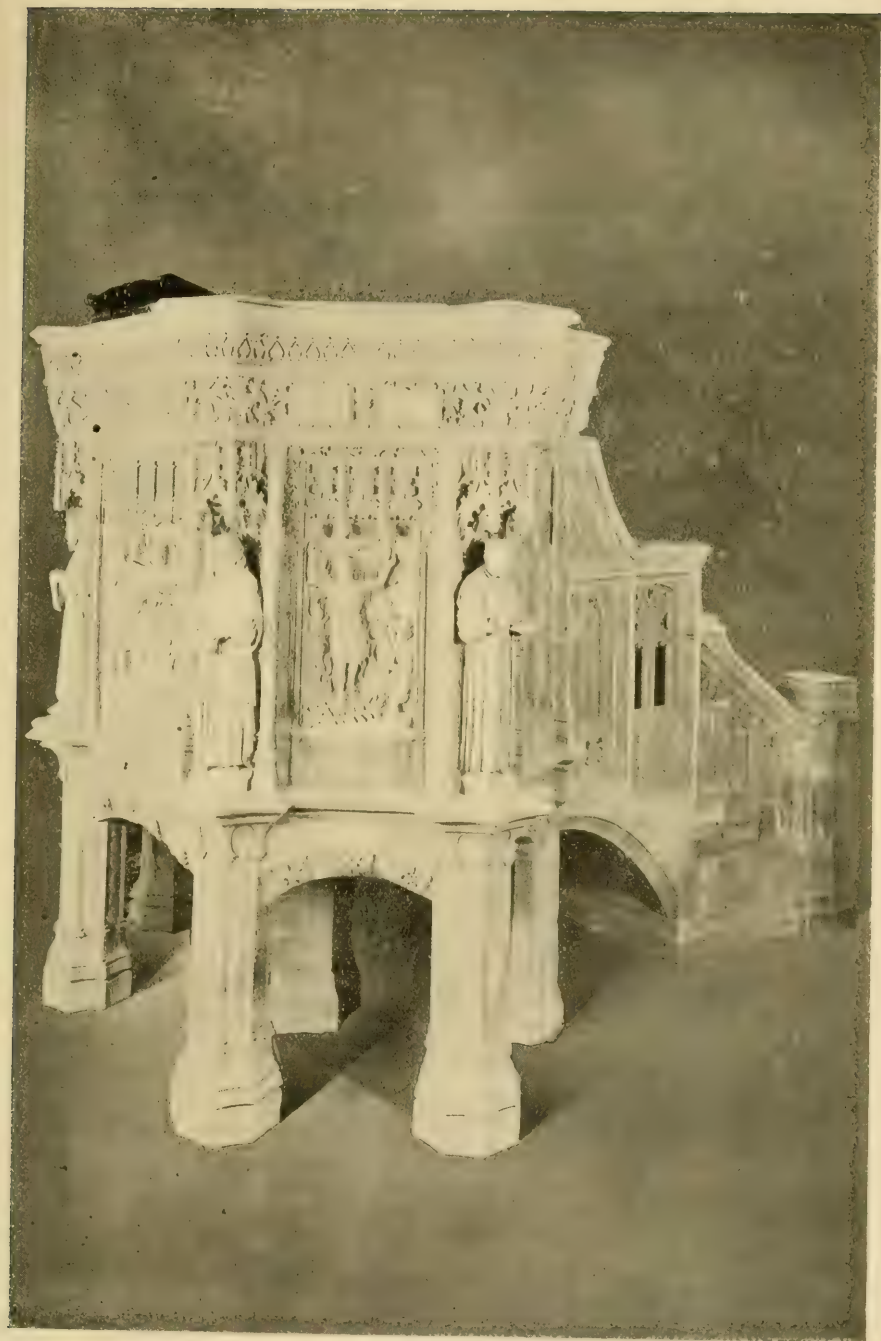
The left hand bas relief represents the venerable Bede on his deathbed, dictating to one of his pupils the last chapter of his Anglo-Saxon translation of the gospel of St. John. The venerable Bede lies buried in Durham Cathedral, England, and while he is known chiefly for his celebrated church history, one of the earliest authentic English histories in existence, his memory is no less cherished for his great work in translating the Scriptures into his mother tongue.

MARTYRDOM OF TYNDALE.

The right-hand bas relief represents the martyrdom of William Tyndale, who made and printed the first English translation of the Bible, A. D. 1525. For this work he was exiled to Germany, and after many years his enemies tried to persuade him to return, but he refused to go. He was finally captured and imprisoned in the dungeons of the Castle of Vilvorden, where, on Friday, October 6, 1536, he was strangled and burnt at the stake. His last words, "Lord, open the King of England's eyes," are inscribed on a scroll below the bas relief.

The four statuettes represent those who, at different epochs, stand out as most prominently identified with the history of the English Bible, viz.: King Alfred the Great (A. D. 871), who set forth the Ten Commandments and the Lord's Prayer in the vulgar tongue for the use of his people; John Wicliffe, rector of Lutterworth, who issued his English Bible in A. D. 1383; Lancelot Andrewes, Bishop of Winchester, the most prominent of the translators of the King James, or "Authorized Version," in A. D. 1611, and Westcott, Bishop of Durham, who was equally a leader in the company which set forth the "Revised Version" in A. D. 1881-1885.

The ambon thus constructed bears enduring testimony to the progressive and successful efforts of our Church, to give the Bible to the people in their own language.



THE CANTERBURY AMBON.

The Sinai Cross.

ON Easter Monday, April 24, 1905, the Sinai Cross was consecrated by the Bishop of Washington in his private chapel.

The Sinai Cross is used as a Processional Cross, and is a gift to the Cathedral of St. Peter and St. Paul by Mrs. Henry Carrington Bolton, in memory of her husband, who was for many years a devoted Churchman of the Diocese of Washington.

The Cross is of brass and set with highly polished stones of a deep red color, which Dr. Bolton brought with him from Mt. Sinai on his last visit to the Holy Land.

The arms of the Cross terminate in Scallop Shells, which are distinctly the pilgrim's emblem, emphasizing the fact that our Christian life is a pilgrimage. A Scallop Shell has been used from the earliest days for the pouring of water on the head of the candidate in Holy Baptism. The Scallop Shell is also the pilgrim's drinking cup, symbolizing the living water which Christ gives us to drink.

On the front of the Cross is affixed a serpent, reminding us of the serpent which Moses "lifted up" in the wilderness and typifying the "lifting up" of the Son of Man—but a dead serpent, symbolizing Christ's victory over sin won on the Cross.

On the face of the Cross is inscribed these words: "Let God arise and let His enemies be scattered: let them also that hate Him flee before Him." (Psalm lxviii. 1). These words were used by Moses each morning during the pilgrimage of the Children of Israel in the wilderness as the Ark set forward, led by the cloud of the Lord (Numbers x. 35).

The Cross is used at all Cathedral services.



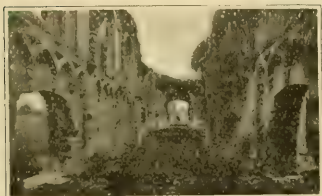
The Landmark and Sundial.



THE CATHEDRAL LANDMARK AND SUNDIAL.

On the Ascension Day, A. D. 1906, the landmark given by Mrs. Julian James to commemorate the freedom of the Cathedral land from all debt, and the consequent hallowing of the Cathedral Close, was presented and consecrated. This landmark is a beautiful bronze sundial, surmounting an open air altar, on which are inscribed the names of those it commemorates. The sundial marks not only the hours of the day, but the different seasons of the Christian year by means of a device designed by the Bishop and worked out by Rev. Professor Bigelow.

Glastonbury Thorn.



RUINS OF GLASTONBURY ABBEY.

Baronius assigns the founding of his Church to Joseph of Arimathea, A. D. 43.

King Arthur, one of Britain's greatest Kings, around whose name are gathered the stories of the Round Table and the search for the Holy Grail, was buried A. D. 532, at Glastonbury. Giraldus Cambrensis was an eye witness of the opening of King Arthur's grave in A. D. 1191 by Henry II.



THE BAPTISTS OF
PRESIDENT JEFFERSON

THE CATHEDRAL BAPTISTERY.

Cathedral Font and Baptistry.

THE Baptistry is situated near the centre of the Cathedral grounds. This building, about fifty feet in diameter, has been erected as a temporary structure, so that the Font may be used as occasion requires, and also to protect this beautiful and costly work of art from injury.

The Font is made of pure white Carrara marble. It is octagonal in shape, fifteen feet in diameter, and raised on three steps. In the interior there are stone steps for descending into the water when the Font is used for immersion.

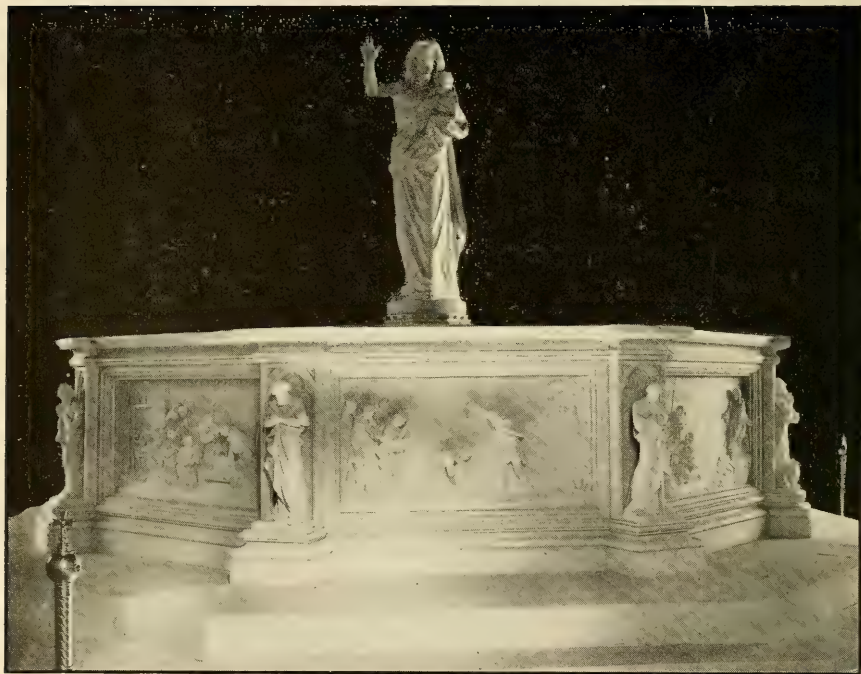
In the centre of the Font stands the figure of the risen Christ, with upraised hand, giving the great command recorded in the last chapter of St. Matthew's Gospel, "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son and of the Holy Ghost," while in his left arm he holds a little child, symbolizing the command that he gave to St. Peter, after His resurrection, "Feed my Lambs." In His hands and side are the wounds made when He was upon the Cross.

There is no halo about the head, the figure tells its own story, showing that it is our risen Lord, who was crucified and now is alive forevermore. This figure of Christ stands on a rock, out of which the waters of baptism flow, thus providing for flowing, that is *living* water, which was so continuously emphasized by the Primitive Church. The interior of the Font is lined with stones gathered from the River Jordan.

The principal events of our Lord's life, especially those recorded in the Apostles' Creed are sculptured on the eight exterior panels of the Font, as follows: (1) The Nativity, (2) the Baptism, (3) The Calling of the Apostles, (4) the Crucifixion, (5) the Resurrection, (6) the Ascension, (7) the Day of Pentecost, (8) the Coming of Christ to ransom His own at the Judgment Day. At each corner of the octagon stand the following Apostolic figures—St. Peter, St. Paul, St. John, Joseph of Arimathea, St. James of Jerusalem, St. Mark, St. Matthew and St. Luke. All the writers of the New Testament are here represented, except St. Jude. His place is taken by Joseph of Arimathea, who gave his new hewn sepulchre for the entombment of our blessed Lord. The figure of Joseph of Arimathea thus connects, through the burial of Christ, the Crucifixion and Resurrection.

Few baptismal Fonts, large enough for immersion, have been built since the rise of Christian Art, and this Font stands as a witness to the right of every Christian to have the Sacrament administered by immersion as well as by pouring, as provided by the Book of Common Prayer.

The Cathedral Baptistry and the Jordan Font.



A large Brass Tablet will be placed on the wall of the Baptistry in memory of those by whom the statue of the Risen Christ, the different *bas reliefs*, and the Apostolic figures were given. Also the names of those who gave the Jordan stones and other parts of the Cathedral Font, the majority of whom were baptised or brought to confirmation by the first Bishop of Washington.



The Font in St. Martin's Church at Canterbury, A.D. 597

The Jordan Stones.



In June, A. D. 1903, a caravan, bearing a new kind of burden, different from that ever witnessed before in the Holy Land, might have been seen wending its way over the road from Jericho to Joppa. It was carrying these stones from the bed of the River Jordan, to the ship that was to carry them to far-off America to hallow the baptismal font of the great Cathedral at Washington.

The above photograph sets before us the scene at the River Jordan itself, where the natives clothed in Oriental garb are gathering these stones at the Jordan's bank.

The work was done under the supervision and direction of Mr. Herbert E. Clark, U. S. Vice Consul at Jerusalem.

Many are the associations which the River Jordan has with God's people in Gospel days, but of course most hallowed of all remembrances, is the baptism of our Blessed Lord himself. In the distance is seen Quarantana, the Mount of the Temptation, identifying the place where the stones were gathered as the old ford of the Jordan on the road to Damascus, the traditional location of our Lord's baptism.

It cannot be otherwise than an inspiring thought, with those who, in coming days and centuries, shall be baptised in this Cathedral Font, that they stood upon the stones of the River Jordan, when, in fulfillment of the great commission of the Risen Christ to His Apostles, they were made members of Christ, the children of God, and inheritors of the Kingdom of Heaven.

Cathedral Choir School.



THE CHOIR SCHOOL
VIEW OF NORTH FRONT

IN MEMORIAM

JAMES BUCHANAN JOHNSTON

FELL ASLEEP MARCH 25, 1881—AGED 15 YEARS.

HENRY ELLIOT JOHNSTON

FELL ASLEEP OCTOBER 30, 1882—AGED 13 YEARS.

"We asked life of Thee, and Thou gavest them a long life, even for ever and ever."

MRS. HARRIET LANE-JOHNSTON, the niece of James Buchanan, President of the United States, by her will bequeathed the sum of \$300,000 to Washington Cathedral for a school for boys; one-half of this fund was directed to be used for the construction of a building to be known as the *Lane-Johnston Building*, and the other half to be invested as an endowment fund to be known as the *Lane-Johnston Fund*, the income of which is for the maintenance of the school. One of the objects of the school, as expressed in her will, is that the same shall be conducted and the income applied for the free maintenance, education and training of choir boys, primarily for those in the service of the Cathedral. The family names of herself and her husband are associated with the bequest made in loving memory

of their two sons, whose names are mentioned above. Especial care is thus provided for the choristers, those "young ministers of the sanctuary," whose early years are devoted especially to the service of God and the edification of His Church. It is intended that they shall be looked up to for their office sake and that the choir shall thus become the nucleus of the larger school, training the boys in the elements of learning and in the pious hope that many may become priests of God.

In the execution of the trust, the Bishop of Washington appointed a committee to visit the Choir Schools of the English Cathedrals and also certain of the more important schools for boys in this country, and to report upon their architecture and administration. The Washington Cathedral School was therefore most carefully planned, and Messrs. York & Sawyer, Architects, of New York, were entrusted with the building. The corner-stone was laid by the Right Reverend William Paret, D. D., LL. D., Bishop of Maryland, with appropriate ceremonies at the time of the Open-Air Service, the Ascension Day, A. D. 1905. The building was dedicated by the Bishop of Washington on the Ascension Day, May 9, 1907, the anniversary of Mrs. Harriet Lane Johnston's birth. On this occasion, the Bishop, in his address said that "it was her aspiration that this Choir School should bless the Cathedral Foundation and maintain the education, mental and moral, of Cathedral Choristers for all the years to come. God grant that her ideal of holy music consecrated to the service of Almighty God may not fade away."

The school is of stone, built in the Gothic style and is situated in the southwest section of the Cathedral Close.



THE DEDICATION OF THE CHOIR SCHOOL.
THE ASCENSION DAY, A. D. 1907.

National Cathedral School for Girls.



NATIONAL CATHEDRAL SCHOOL FOR GIRLS.

VIEW OF SOUTH FRONT

The National Cathedral School continues to be one of the most important features of Washington school life. The noble building which stands at the northwest corner of the Cathedral Close is the munificent gift of Mrs. Phoebe A. Hearst to the Cathedral Foundation. Her name will go down to posterity as the builder of the first hall of Christian education erected on the Cathedral Close. The interior furnishings were given by Miss M. W. Bruce of New York. The school was opened in October, 1900, with Miss L. A. Bangs and Miss M. B. Whiton, B. A., as principals, who in 1906 were succeeded by the present Principal, Mrs. Barbour Walker, M. A.

The Bishop of Washington is President of the Board of Trustees and Chairman of the Advisory Committee.

A specially fine equipment in the way of fire protection, sanitary, and water supply, well ventilated and sunny class rooms, gymnasium, art studio, music rooms, spacious assembly hall, arrangements for each resident student to occupy a room of her own, giving opportunity for private life and quiet thought, and an isolated infirmary for the sick under the care of a trained nurse, have pleased parents with the care for the preservation of health and the development of character.

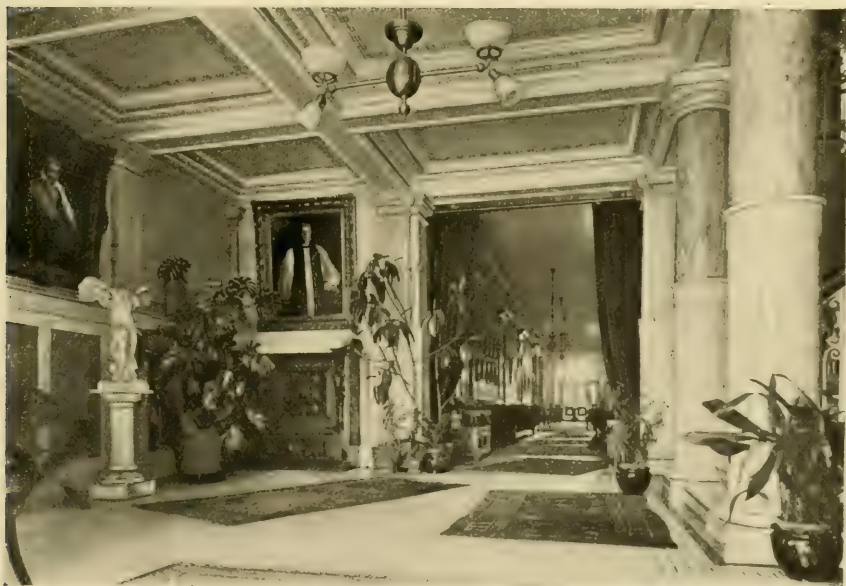
The Faculty is an unusually capable and competent one, composed of graduates from the best colleges of the country.

"The School is *national* as distinguished alike from what is sectional and from what is foreign; the School is *cathedral* as distinguished alike from what is undisciplined, from what is non-religious and from what is petty." It is sought to give the girls such a Christian education as will thoroughly fit them for the respective spheres of life they will occupy after they leave their Alma Mater.

The corner-stone was laid on The Ascension Day, 1899, by the Bishop of Washington. In his address on this occasion the Bishop said: "The chief aim of this school is to build up character by developing equally the spiritual, moral, intellectual and physical life of its pupils, by deepening the sense of Christian responsibility and personal loyalty to Christ, by aiming at the highest intellectual standards of modern education, and cultivating trained habits of study, by giving especial attention to physical health, out of door study and exercise, by surrounding the scholars with elevating social influences, and the refined atmosphere of cultivated home life." The School was dedicated on The Ascension Day, 1900. Engraved on its corner-stone are the words:

"For Christ and His children. That our daughters may be as the polished corners of the temple."

The Bishop in his dedication address expressed the aspirations of all who have been connected with the rearing of this institution, when he said: "May our daughters ponder those things they learn here, and keep them in mind that they may so live in this present world that their children and their children's children shall rise up and call them blessed."



ENTRANCE HALL.

People's Open Air Drinking Water Fountain.



During the summer of 1907 the Open Air Congregation gave to the Cathedral Close a drinking water fountain. The fountain is erected on the southwest wall of the Baptistry and bears an inscription in the words of our Lord, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst."

The water passes through a Pasteur filter, and on Sunday afternoon, when the large crowds assemble, it is iced for the refreshment of those gathered at the Cathedral Close.

The Braddock Boulder.

The Society of Colonial Wars in the District of Columbia, a patriotic organization consisting of descendants of ancestors who were distinguished in civil or military life in North America from the settlement of Jamestown in 1607 to the battle of Lexington in 1775, and which has among its objects the commemoration of important events during that period of our Colonial history, dedicated, with appropriate ceremonies, in the autumn of 1907, a boulder on which is a bronze tablet stating the fact that over the road in front of the Cathedral grounds, General Edward Braddock with British troops, marched on their way to Fort Duquesne, where, meeting a force of French and Indians, he met with severe disaster, culminating in his death, and from which defeat the British soldiers were only rescued by the foresight and wise discretion of George Washington.



The Cathedral Close Services

Mt. St. Alban, Washington, D. C.

On Sunday

Services every Sunday, 7.45, 9.45, and 11 a. m. (in St. Alban's Parish Church).



People's Open Air Evensong

Every Sunday afternoon, from Ascension Day to the Sunday next before All Saints' Day, at 4 p. m.



Evening Prayer and Address every Sunday afternoon, from All Saints' Day to Ascension Day, at 4 p. m. (in St. Alban's Parish Church).

Week Day Services

Morning Prayer, daily 9 a. m., Evening Prayer, daily 5 p. m. (in the Little Sanctuary or in St. Alban's Parish Church).

Holy Days

Services at 7.45, 9, and 11 a. m., and 5 p. m. (in the Little Sanctuary or in St. Alban's Parish Church).

Annual Services

The MEMORIAL SERVICE is held in the Cathedral Close, on the Sunday next before, or the Sunday after Memorial Day (May 30), at 4 p. m.

The PATRIOTIC SERVICE is held in the Cathedral Close on the Sunday next before, or the Sunday after the 4th of July, at 4 p. m.

Notice to Visitors

The Cathedral Close is open daily to the public, between sunrise and sunset, but the buildings on the grounds are not open for inspection during divine service.



ST. ALBAN'S PARISH CHURCH.

The Seal of the Diocese of Washington.



The above cut depicts the official seal adopted by the convention of the Diocese of Washington.

ON THE dexter side of the shield appears the Jerusalem Cross signifying that our Church traces her origin in lineal descent not to Rome or Constantinople, but to Jerusalem itself, that while she claims to be only one branch of Christ's Church, she is a true branch, and a true witness in the twentieth century of what the whole Catholic and Apostolic Church was in primitive days. The left side of the shield is blazoned with the coat of arms of General Washington. He was a devout churchman, but held from deep conviction the necessity of separation of Church and State. The arms of the Father of His Country are incorporated into those of the Diocese of Washington as a suggestion of the principle that the only connection between Church and State is through each individual man, who is at once a citizen of the Commonwealth and a citizen of the Kingdom of Heaven.

The motto of the Diocese of Washington sets forth the four Latin words:

Scriptura, Symbolum, Mysterium, Ordo,

Holy Scripture and Apostolic Creed, Holy Sacrament and Apostolic Order—the Anglican basis for the union of Christendom as set forth by the Lambeth Conference in the last century.

The Seal of Washington Cathedral.



THE design of the seal of the Cathedral of St. Peter and St. Paul which has been adopted by the Chapter, is the work of Mr. John H. Buck, formerly head of the Ecclesiastical Department of the Gorham M'f'g Co., New York, and one of the most expert heraldic scholars in this country.

Under the star, will be observed the Ichthus, or fish, perhaps the earliest Christian symbol in the Primitive Church. The five letters of the Greek word for fish are taken separately, the initials, in Greek, of the words, "Jesus Christ, God's Son, Saviour." In this way the fish became a symbol of our Lord, and was a kind of countersign between Christians of those early times, when they were under persecution. It was not much used by the Mediæval Church and is not used in modern times, and becomes a valuable symbol for a branch of the Church representing primitive Christianity. The figures of the Apostles are accompanied by their traditional symbols. The Keys of St. Peter remind us that he opened the door of the Church to both Jews and Gentiles—(see Acts ii and x.) The sword of St. Paul is the emblem of the spirit of martyrdom, inspired in us by the Word of God, which is the sword of the Spirit. St. Peter holds the Gospel of St. Mark, the earliest Gospel, written at the dictation of St. Peter. St. Paul holds the Chalice and Paten, because, outside of the Gospels, St. Paul is the New Testament writer who narrates most about the Holy Communion (see 1 Cor. x and xi). Beneath these figures is the Coat of Arms of the Diocese of Washington.

The Constitution.

THE FOLLOWING BY-LAWS ARE ESTABLISHED BY THE PROTESTANT EPISCOPAL CATHEDRAL FOUNDATION OF THE DISTRICT OF COLUMBIA FOR ITS GOVERNMENT, AND SHALL HEREAFTER BE KNOWN AS THE CONSTITUTION OF SAID CORPORATION.

PREAMBLE.

The purpose of the Cathedral Church in the Diocese of Washington is three-fold.

First: It shall be a House of Prayer for all people, forever free and open, welcoming all who enter its doors to hear the glad tidings of the Kingdom of Heaven, and to worship God in spirit and in truth. It shall stand in the Capital of our country as a witness for Jesus Christ, the same yesterday, to-day and forever; and for the Faith once for all delivered to the saints; and for the ministration of Christ's Holy Word and Sacraments, which according to His own divine ordinance, is to continue alway unto the end of the world.

Second: It shall be the Bishop's Church, in which his Cathedra is placed. Inasmuch as he is called to an apostolic office, and apostolic duties are laid upon him, this Cathedral Church is to be so built, and its organization is to be so ordered, as to afford him, without let or hindrance or divisions of his apostolic authority, full and free opportunity for discharging the responsibilities of his sacred office.

Third: It shall be the Mother Church of the Diocese, maintaining and developing under the pastoral direction of the Bishop and the Dean, his Vicar, the fourfold work of a Cathedral viz:

Worship, under the guidance of a Precentor;

Missions, under the guidance of a Missioner;

Education, under the guidance of a Chancellor;

Charity, under the guidance of an Almoner.

The better to subserve this purpose, all supraparochial organizations in the Diocese, evangelical and missionary; theological and educational; devotional and musical; charitable and institutional should be affiliated with the Cathedral as far as possible.

The work of the Cathedral is not to be that of a Parish Church, because its sphere is above and beyond that of the parish. So far from interfering with parochial life, it must be a help and inspiration to all the parishes of the Diocese.

The further and more definite organization of the different parts of the Cathedral Foundation, in its relation to the Diocese and the Church at large, the functions of the different officers, the responsibilities, privileges and limitations of each office, the different spheres of activity and matters of detail, are left open for adjustment as the work develops.

The Bishop, the members of the Cathedral Chapter and the members of the Cathedral Council are charged with the responsibility, first, of maintaining for the time to come in the spirit of the Anglican Basis for Church Unity, this ideal of the Cathedral of Washington, so that its work may be paramount and progressive; and, secondly, of securing that godly co-operation in the Church, which is set forth by St. Paul in the twelfth and thirteenth Chapters of the First Epistle to the Corinthians.

ARTICLE I.

Of the Object.

The object and purpose of the Corporation known as the Protestant Episcopal Cathedral Foundation of the District of Columbia, shall be the establishment, erection, maintenance and management of a Cathedral Church, and its appurtenances in the Diocese of Washington, in accordance with the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America, together with such other foundations, missions, schools and religious works, as properly may be connected therewith.

ARTICLE II.

Of the Name.

The Washington Cathedral is dedicated to Christ, as His House of Prayer. In honor of His blessed Apostles and Martyrs it shall be called

THE CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL.

ARTICLE III.

Of the Government.

SECTION 1. The government and administration of this Cathedral shall be vested in the Bishop of the Diocese of Washington and a Cathedral Chapter.

SEC. 2. There shall be a Cathedral Council to act as a *Senatus Episcopi* in accordance with ancient precedent.

ARTICLE IV.

Of the Cathedral Chapter.

SECTION 1. Of Members and Powers.

§ 1. The Board of Trustees of the Protestant Episcopal Cathedral Foundation of the District of Columbia, exercising all the rights and powers conferred upon the Corporation, and subject to all the duties imposed upon the Corporation by the Charter granted by the Congress of the United States of America, on January 6, 1893 (The Feast of the Epiphany), and all amendments thereto, shall constitute the Cathedral Chapter. It shall consist of fifteen members. The two names, Board of Trustees and Cathedral Chapter, designate one and the same body.

§ 2. The Bishop of the Diocese, being *ex officio* the Chairman of the Board of Trustees, shall be *ex officio* a member of the Chapter and its President.

§ 3. The first members of the Cathedral Chapter shall be the Trustees holding office January 6, 1906; namely, Henry Y. Satterlee, Alexander Mackay-Smith, Randolph H. McKim, Alfred Harding, John M. Wilson, Charles C. Glover, John A. Kasson, George Truesdell, James Lowndes, George Dewey, Charles J. Bell, Thomas Hyde, Wayne MacVeagh, Daniel C. Gilman, and William C. Rives. They shall continue in office until their successors are elected, as is hereinafter prescribed.

§ 4. As vacancies in the Chapter occur, whether by death, resignation or otherwise, after the adoption of this Constitution, they shall be filled in such manner that the fourteen members of the Chapter, other than the Bishop of the Diocese, shall, as soon as practicable, consist of seven clerical members, who shall be priests in good standing, five of whom shall be canonically resident in the Diocese of Washington; and seven lay members who shall be well esteemed communicants of the Church. The said seven clerical and seven lay members shall be elected in manner hereinafter provided; they shall each hold office for two years, and shall be eligible for re-election at the end of their term of office.

SEC. 2. Of Election to the Chapter.

§ 1. All vacancies among the members of the Chapter shall be filled by election by the Chapter, upon nomination by the Bishop.

§ 2. In case the Chapter decline to elect a person nominated by the Bishop, another nomination shall be made by him.

SEC. 3. Of Meetings of the Chapter.

§ 1. An annual meeting of the Chapter shall be held on the Thursday of the first week in Advent of every year. A full report shall then be made by the Treasurer showing the exact financial condition of the Corporation.

§ 2. The Chapter shall meet at such other stated times as it shall appoint.

§ 3. Five members of the Chapter shall constitute a legal quorum.

§ 4. Special meetings of the Chapter may be called as occasion requires by the Bishop, or in his absence or disability, by the Dean, or by three members of the Chapter.

SEC. 4. Of the Officers of the Cathedral.

§ 1. The Officers of the Cathedral shall be the Bishop, the Dean, the six Canons, the Secretary, the Treasurer and Members of the Finance Committee of the Chapter. Of the six Canons, four shall bear the titles respectively of Precentor, Chancellor, Missioner, and Almoner. The Dean and the Canons shall be Priests in good standing and Members of the Chapter. When the office of Dean is vacant, the Bishop shall act as Dean. Appointments to the offices of Dean, Precentor, Chancellor, Missioner and Almoner, and to the other two canonries, shall be made by the Chapter upon nomination by the Bishop, as occasion may require, from the members of the Chapter.

§ 2. If a vacancy in the office of Dean or Canon continue unduly, it shall be the Bishop's duty to nominate some fit person to the vacant office when requested in writing by a majority of the Members of the Chapter.

§ 3. The seven Priests of the Chapter, according to ancient custom, shall be known as the Presbytery, and to these shall pertain, under the Bishop, all the spiritual functions, responsibilities and ministrations of the Cathedral, except as otherwise hereinafter provided.

§ 4. A Secretary shall be elected annually by the Chapter, from among its own members.

§ 5. A Treasurer shall be elected annually by the Chapter, from among its own members.

§ 6. A Finance Committee of three shall be elected annually by the Chapter, from among its members.

SEC. 5. Of the Ritual and Worship.

The Bishop shall have supreme control of the ritual and ordering of the Cathedral services, and the delegation of any part of this power to the Dean or the Presbytery, is left for future consideration.

TEMPORARY PROVISION.

As long as the offices of Precentor, Chancellor, Missioner and Almoner, or any one of them shall be vacant, and whenever in the Bishop's judgment the welfare of the Cathedral Foundation shall so require, he shall have authority, with the consent of the Chapter, to fill temporarily such offices by selection from among the Priests of the Diocese, in good standing; such appointments to continue, each for one year.

ARTICLE V.

Of the Cathedral Council.

SECTION 1. Of the Functions of the Council.

The Cathedral Council shall devise ways and means of furthering the work of the Cathedral and of the Diocese, arrange for public and ecclesiastical functions, for meetings of the General Convention or other organizations of the National Church, which may be held in Washington, and, in general, shall act as the Bishop's Advisory Council in all matters in which he shall seek their co-operation, and in the nomination of the Principal Persons of the Cathedral, when the Bishop so desires.

SECTION 2. Of the Cathedral Councillors and their Functions.

§ 1. Members of the Cathedral Council shall be known as Cathedral Councillors, and shall consist of:

The Bishop of the Diocese, who shall be *ex officio* Provost of the Council, the Bishop Coadjutor if there be one, and the members of the Cathedral Chapter; the following *ex officio* members of the Diocesan Convention: the members of the Standing Committee of the Diocese; the Archdeacons of the Diocese; the Deputies of the Diocese sitting in the last General Convention; the members of the Board of Managers of Diocesan Missions; the Treasurer of the Diocese; the Secretary of the Diocese; the Chancellor of the Diocese; the Rector of St. Alban's Parish.

§ 2. The Cathedral Council may elect additional members to be called Honorary Canons of the Cathedral, to serve for five years, and to be eligible for re-election, namely, such rectors of parishes, professors in colleges, instructors in schools, chaplains connected with the diocese, not exceeding ten in the whole, as the Bishop may nominate.

§ 3. The Cathedral Council may also elect additional members, to be called Cathedral Lecturers, such well esteemed, devout and godly men, holding fast without wavering the confession of the Nicene Faith, as shall be nominated by the Bishop. These shall not exceed fifteen in the whole, and shall hold office for a term not exceeding five years. They shall be eligible for re-election for a like term under the same conditions.

§ 4. Honorary Canons shall each be required to preach, and the Cathedral Lecturers to lecture, at least once a year, if so directed in writing by the Bishop, at such time and place as he may designate.

§ 5. The Cathedral Council shall elect annually its own Secretary and its own Treasurer from among its own members, the duties of the Treasurer to be designated by statutes hereafter to be enacted.

§ 6. In case the Council decline to elect an Honorary Canon or Cathedral Lecturer nominated by the Bishop, another nomination shall be made by him.

§ 7. No man shall be held a Cathedral Councillor, until he has been duly installed in office.

§ 8. To each member of the Cathedral Council a stall shall, if possible, be assigned in the choir of the Cathedral, and on all public occasions, when the members of the Cathedral Council are present in their official capacity, the Clerical Councillors shall wear their proper vestments, and the Lay Councillors such robes as may be prescribed.

§ 9. A quorum of the Cathedral Council shall consist of twenty members.

ARTICLE VI.

Of Statutes.

SECTION 1. The Chapter shall have power to adopt from time to time, amend or repeal statutes for the government of the Cathedral and of all matters pertaining to it and of all persons connected with it, provided the same shall be reasonable and not inconsistent with the Charter of the Cathedral Foundation or with this Constitution.

SEC. 2. The Council shall have power to adopt from time to time, to amend or repeal statutes for its own government and administration, provided that they do not conflict with the Charter, this Constitution or the statutes enacted by the Chapter.

ARTICLE VII.

Of Amending This Constitution.

No change shall be made in this Constitution by addition, omission or alteration, unless after three months' notice thereof, upon the concurrent vote of two-thirds of the members of the Chapter and the written consent of the Bishop. Any change in Articles I, II, III, IV, or V, shall first be submitted for the consideration and opinion of the Cathedral Council, if such Council be then permanently organized.

The Cathedral Organization.

THE CHAPTER.

RIGHT REVEREND HENRY Y. SATTERLEE, D. D., LL. D.

REV. RANDOLPH H. MCKIM, D. D.

REV. ALFRED HARDING, D. D.

REV. W. L. DEVRIES, Ph.D.

REV. G. C. BRATENAHL.

JOHN M. WILSON, BRIG. GENERAL U. S. A., *Secretary*.

CHARLES C. GLOVER, ESQ.

HON. JOHN A. KASSON.

HON. GEORGE TRUESDELL.

JAMES LOWNDES, ESQ.

GEORGE DEWEY, ADMIRAL, U. S. N.

CHARLES J. BELL, ESQ.

THOMAS HYDE, ESQ., *Treasurer*.

DANIEL C. GILMAN, LL. D., D. C. L.

WILLIAM C. RIVES, M. D.

THE CATHEDRAL COUNCIL.

Provost.

Right Rev. Henry Y. Satterlee, D. D., LL. D.

Councillors.

Rev. C. S. Abbott.

Rev. John A. Aspinwall.

W. D. Baldwin, Esq.

Chas. J. Bell, Esq.

Rev. Jas. H. W. Blake.

Rev. G. C. Bratenahl.

Arthur S. Browne, Esq.

Rev. Chas. E. Buck.

Melville Church, Esq.

Rev. W. L. DeVries, Ph. D.

George Dewey, Admiral U. S. N.

Rev. Geo. F. Dudley.

Rev. Edward S. Dunlap.

Chas. C. Glover, Esq.

Hon. Daniel C. Gilman, LL. D.

J. Holdsworth Gordon, Esq.

Ven. George C. Graham, Jr.

Rev. Alfred Harding, D. D.

C. J. Hedrick, Esq.

Rev. Fredk. B. Howden.

Thomas Hyde, Esq.

Rev. Arthur S. Johns.

Hon. John A. Kasson.

S. E. Kramer, Esq.

Ven. C. I. La Roche,

Blair Lee, Esq.

James Lowndes, Esq.

Rev. George H. McGrew, D. D.

Rev. R. H. McKim, D. D.

Rev. Walden Myer.

Rev. Thos. J. Packard, D. D.

Thos. Nelson Page, Esq.

Wm. C. Rives, M. D.

W. H. Singleton, Esq.

Rev. C. Ernest Smith, D. D., D.C.L.

Rev. Roland Cotton Smith, D. D.

Chas. H. Stanley, Esq.

Hon. George Truesdell.

Ven. Richard P. Williams,

L. A. Wilmer, Esq.

John M. Wilson,

Brig. Gen. U. S. A., retired.

Cathedral Churches and Missions.

Pro-Cathedral Church of the Ascension.

By a concordat entered into with the rector and vestry of the Parish of the Ascension, the Church of the Ascension has become the Bishop's Church or Pro-Cathedral. All ordinations and Cathedral services are held here, as occasion requires.

Number of Communicants, 497; Sunday School Scholars, 159.

Staff of Clergy:

THE BISHOP OF WASHINGTON.

REV. J. HENNING NELMS, Rector.

REV. ROBERT E. BROWNING, Curate.

CHAPEL OF THE GOOD SHEPHERD, 6th Street, Northeast.

Number of Communicants, 482; Sunday School Scholars, 450.

REV. C. S. ABBOTT, JR., Priest in charge.

ALL SAINTS, Benning, D. C.

Number of Communicants, 32; Sunday School Scholars, 64.

Clergy of Good Shepherd Chapel, in charge.

ST. MATTHEW'S, Chesapeake Junction, D. C.

Number of Communicants, 73; Sunday School Scholars, 45.

Clergy of Good Shepherd Chapel, in charge.

CHAPEL OF THE HOLY NATIVITY, 17th and East Capitol Streets.

Number of Communicants, 41; Sunday School Scholars, 57.

REV. ENOCH M. THOMPSON, Priest in charge.

CHAPEL OF THE REDEEMER, Glen Echo.

Number of Communicants, 20; Sunday School Scholars, 40.

Under charge Cathedral Clergy.

KARL M. BLOCK, Esq., Lay Reader.

ST. GEORGE'S MISSION, Fort Reno.

Number of Communicants, 16; Sunday School Scholars, 50.

REV. EDWARD DOUSE, Priest in charge.

The following Cathedral Missions for colored people are under the supervision of the Archdeacon of Washington.

ST. MONICA'S CHAPEL, 2d and F Streets, S. W.

Number of Communicants, 63; Sunday School Scholars, 87.

REV. J. C. VAN LOO, Priest in charge.

CALVARY CHAPEL, H Street, Northeast.

Number of Communicants, 60; Sunday School Scholars, 108.

REV. F. I. A. BENNETT, Priest in charge.

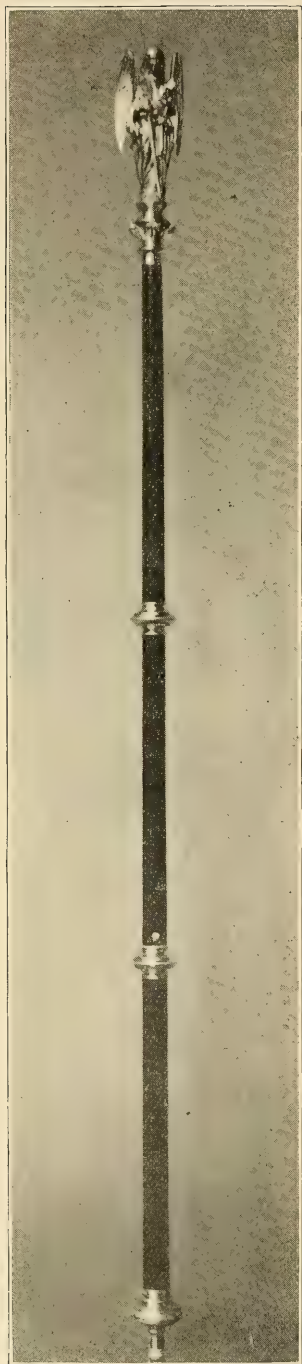
ST. PHILIP'S, Anacostia.

Number of Communicants, 39; Sunday School Scholars, 25.

REV. W. V. TUNNELL, Priest in charge.

Chronology.

1791. Congress decides to make the future City in the new Federal district the Capital of the United States.
1801. The Government of the United States removes to the City of Washington.
1845. St. John's School for Boys occupies Mt. Alban.
1855. St. Alban's Free Church built on Mt. Alban.
1866. Mt. St. Alban first suggested for the Cathedral of Washington.
1893. **Epiphany** (January 6th), charter for the Washington Cathedral Foundation granted by Congress, and approved by the President.
1895. Diocese of Washington set off from Maryland.
1896. **Feast of the Annunciation**, Consecration of the first Bishop of Washington.
1898. Cathedral land bought for \$245,000.
General Convention held in Washington.
Peace Cross raised to mark the foundation of the Cathedral of SS. Peter and Paul. President McKinley made an address. 7,000 persons present.
- All Saints**, Bishop Claggett's remains translated to the Cathedral Close.
1899. **Ascension Day**, Laying of the corner-stone of the Cathedral School for Girls.
1900. **Ascension Day**, The Cathedral School for Girls was dedicated.
1901. **Ascension Day**, Raising of the Glastonbury Cathedra.
Retreat for Clergy held in Cathedral Close, June 25-28th. Conductor, Rev. C. H. Brent, of Boston.
1902. **Ascension Day**, The Jerusalem Altar placed in the Little Sanctuary.
Dedication of the Little Sanctuary.
Mr. Stanley Austin gives some graftings from Holy Thorn of Glastonbury.
Retreat for Clergy held in Cathedral Close, June 9-12th. Conductor, Rev. J. C. Roper, D. D., of New York.
1903. Retreat for Women held in Cathedral Close, February 22-24th. Conductor; the Bishop of the Diocese.
The Diocesan Convention constitutes the Cathedral Foundation an institution of the Diocese of Washington.
- Ascension Day**, Beginning of third year of Open-Air Services and consecration of the Hilda Stone.
Bequest of \$300,000 by Mrs. Harriet Lane-Johnston for a Cathedral School for Boys.
Open-Air Service of Pan-American Conference of Bishops. Address by President Roosevelt; 17,000 persons present.
1904. **Ascension Day**, Consecration of the Jordan Font.
Christian Unity Service. Sermon by the Archbishop of Canterbury; 35,000 persons present.
1905. **Ascension Day**, Laying of the corner-stone of the Lane-Johnston Memorial Building of the Cathedral Choir School.
1906. **Ascension Day**, Hallowing of the Cathedral Close. Erection of the Sundial as a landmark and stone of remembrance.
1907. **Ascension Day**, The Cathedral Choir School dedicated.
The Chimes placed in Belfry of the Little Sanctuary.
Plans for Cathedral accepted.
- St. Michael and All Angels**, Laying of the Foundation Stone of the Cathedral. Address by President Roosevelt and the Bishop of London, International Brotherhood of St. Andrew service. Speakers, the Bishop of London, Associate Justice David J. Brewer and Father Waggett, S. S. J. E. 30,000 persons present.
The Unveiling of the Braddock Stone.



The Mace.

The Cathedral of St. Peter and St. Paul has received a beautiful silver and ebony mace from Mr. Fitzhugh Whitehouse in memory, of his revered father, Bishop Whitehouse, who was the founder of the cathedral system in the American Church. The handle of the mace is of solid ebony, with silver embossed rings. At the top is a beautiful molded silver figure of an angel, holding in one hand the sword of St. Paul and in the other the key of St. Peter, as emblems of the two apostles from whom the Cathedral bears its ancient name. This mace is in the care of the Cathedral Chapter and is used on occasions of public services when the Bishop is present.

The Peace Cross Service.

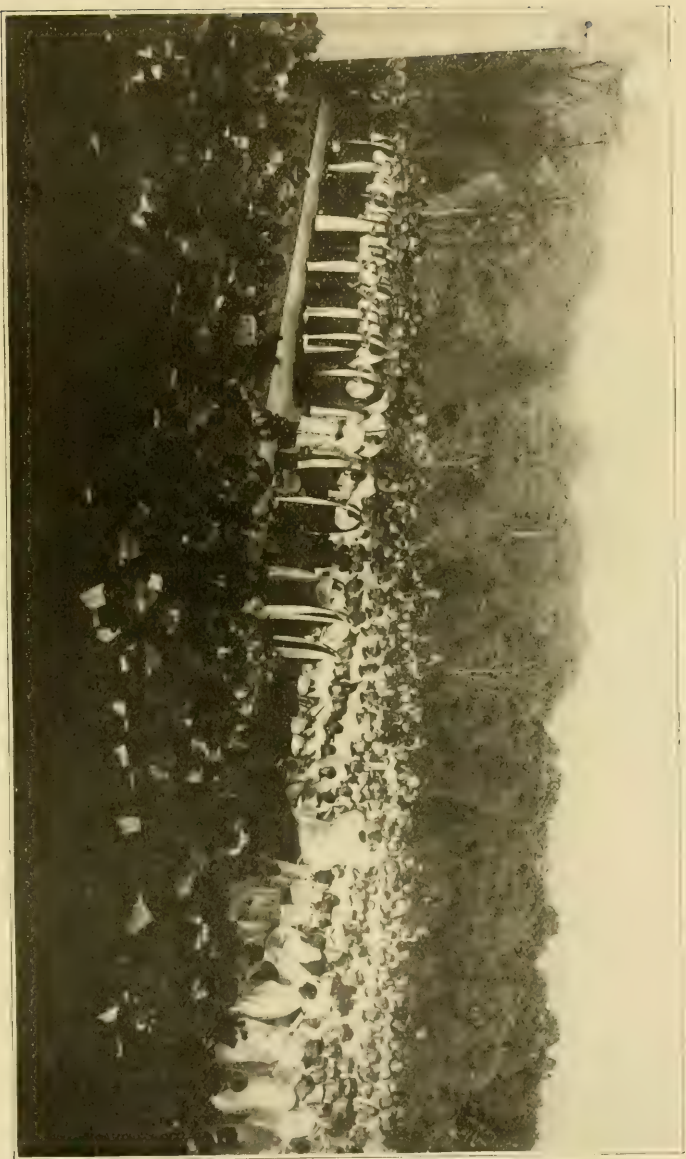
The first of the Open-Air Services upon the Cathedral Close, destined to become so unique a feature in the religious life of the National Capital, took place October 23, 1898, when the Peace Cross, around which the services are held, was unveiled and dedicated.

At this service, William McKinley, President of the United States, took part as did the Bishops and other Clergy who were in Washington, attending the last Triennial Convention of the Nineteenth Century. Bishop Satterlee made the opening address, introducing the President, who said:

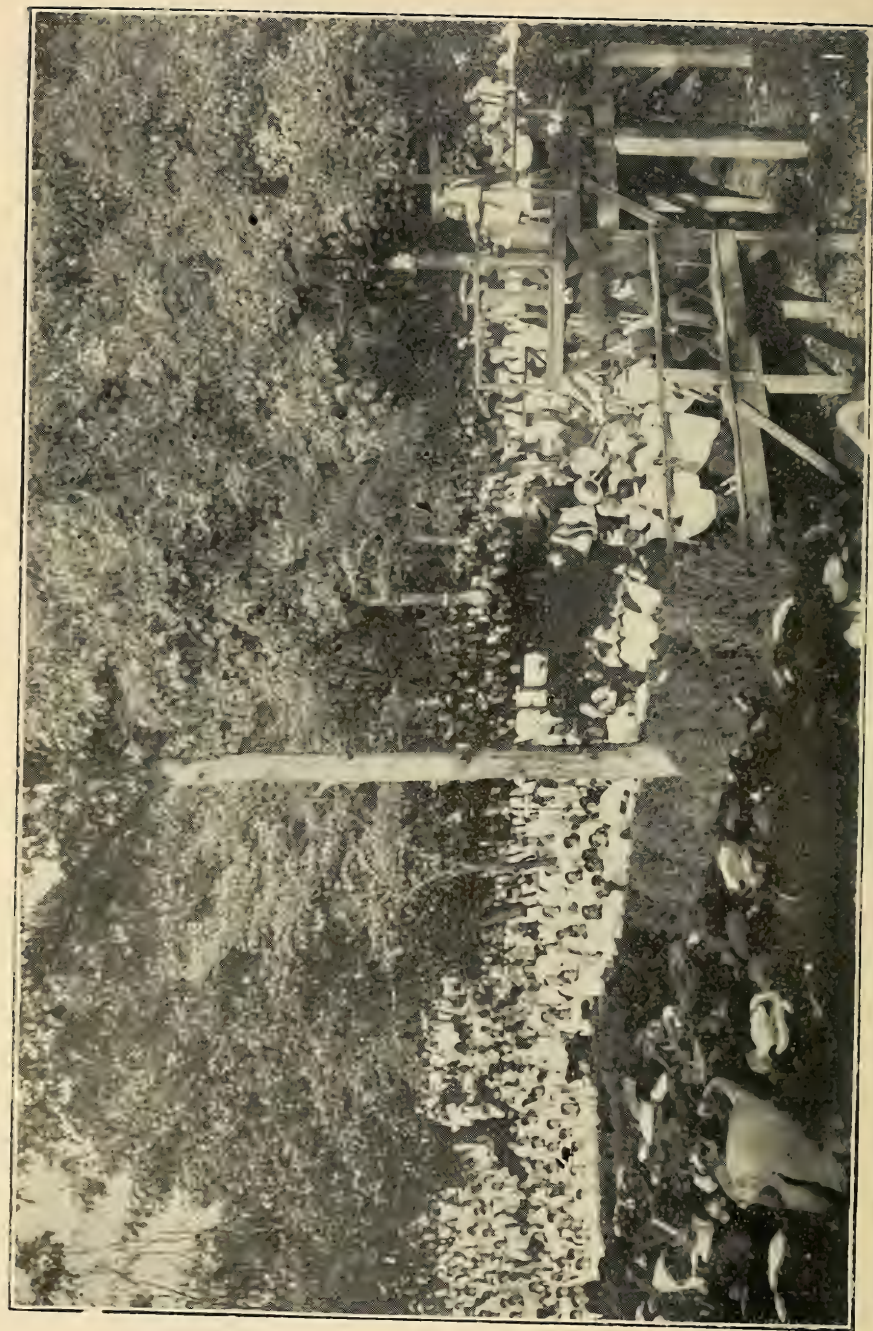
PRESIDENT MCKINLEY'S ADDRESS.

"I appreciate the very great privilege given me to participate with the ancient church here represented, its bishops and its laymen, in this new sowing for the Master and for men. Every undertaking like this for the promotion of religion and morality and education is a positive gain to citizenship, to country and to civilization, and in this single word I wish for the sacred enterprise the highest influence and the widest usefulness."

Bishop Doane also made an address, followed by Bishop Whipple with prayers and the benediction.



SERVICE AT UNVEILING OF PEACE CROSS OCTOBER 23, 1898; ADDRESS BY PRESIDENT MCKINLEY.



SERVICE OF THE PAN AMERICAN CONFERENCE OF BISHOPS, OCTOBER 25, 1903; ADDRESS BY PRESIDENT ROOSEVELT.

The Pan-American Missionary Service.

IN October, 1903, the Pan American Conference of Bishops and the Missionary Council was held in Washington. On Sunday the twenty-fifth, there was an Open-Air Service on the Cathedral Close at which President Roosevelt made the address.

A large choir chosen from the various Episcopal Churches in the city, and accompanied by the Marine Band in vestments led the procession of Clergy, Bishops and the Archbishop of the West Indies. About seventeen thousand persons were present.

The service was the usual Open-Air Evensong. The Bishop of Washington presented the President of the United States, who said:

PRESIDENT ROOSEVELT'S ADDRESS.

*Bishop Satterlee, and to You Representatives of the Church,
both at Home and Abroad, and to All of You, My Friends and Fellow-Citizens:*

I extend greeting, and in your name I especially welcome those who are in a sense the guests of the nation today. In what I am about to say to you I wish to dwell upon certain thoughts suggested by three different quotations. In the first place, "Thou shalt serve the Lord with all thy heart, with all thy soul, and with all thy mind"; the next, "Be ye therefore wise as serpents and harmless as doves," and, finally, in the Collect which you, Bishop Doane, just read, that "We being ready both in body and soul, may cheerfully accomplish those things which Thou commandest."

To an audience such as this I do not have to say anything as to serving the cause of decency with heart and with soul. I want to dwell, however, upon the fact that we have the right to claim from you not merely that you shall have heart in your work, not merely that you shall put your souls into it, but that you shall give the best that your minds have got to it also. In the eternal and unending warfare for righteousness and against evil, the friends of what is good need to remember that in addition to being decent they must be efficient; that good intentions, high purposes, can not be effective and a substitute for power to make those purposes, those intentions felt in action. We must have the purpose and the intention. If our powers are not guided aright it is better that we should not have them at all, but in addition to being guided aright we must have the power also. In the second quotation remember that we are told not merely to be harmless as doves, but also to be wise as serpents. One of those characteristic humorists whom this country has developed and who veiled under jocular phrases much deep wisdom—one of those men remarked that it was much easier to be a harmless dove than a wise serpent. Now, we are not to be excused if we do not show both qualities. It is not very much praise to give a man to say that he is harmless. We have a right to ask that in addition to the fact that he does no harm to anyone he shall possess the wisdom and the strength to do good to his neighbor; that, together with his innocence, together with his purity of motive, shall be joined the wisdom and strength to make that purity effective, that motive translated into substantial results.

Finally, in the quotation from the Collect, we ask that we may be made ready both in body and in soul, that we may cheerfully accomplish these things that we are commanded to do; ready both in body and in soul that we shall fit ourselves physically and mentally; fit ourselves by the way in which we work with the weapons necessary for dealing with this life no less than with the higher, spiritual weapons; fit ourselves thus to do the work commanded, and, moreover, do it cheerfully. Small is our use for the man who individually helps any of us and shows that he does it grudgingly. We had rather not be helped than be helped in that way. A favor extended in a manner which shows that the man is sorry that he has to grant it is robbed sometimes of all and sometimes of more than all its benefit. So, in serving the Lord, if we serve Him, if we serve the cause of decency, the cause of righteousness in a way that impresses others with the fact that we are sad in doing it, our service is robbed of an immense proportion of its efficacy. We have a right to ask a cheerful heart—a right to ask a buoyant and cheerful spirit among those to whom is granted the inestimable privilege of doing the Lord's work in this world. The chance to do work, the duty to do work is not a penalty, it is a privilege. Let me quote a sentence that I have quoted once before that impressed me very greatly: "In this life the man who wins to any goal worth winning almost always comes to that goal with a burden bound on his shoulders." The man who does best in this world, the woman who does best almost inevitably does it because he or she carries some burden. Life is so constituted that the man or the woman who has not got some responsibility is thereby deprived of the deepest happiness that can come to mankind, because each and every one of us, if he or she is fit to live in the world, must be conscious that such responsibility rests

on him or on her—the responsibility of duty toward those dependent upon us; the responsibility of duty toward our families, toward our friends, toward our fellow-citizens; the responsibility of duty to wife and child, to the State, to the Church. Not only can no man shirk some or all of these responsibilities—but no man worth his salt will wish to shirk them. On the contrary, he will welcome thrice over the fortune that puts them upon him to carry.

In closing I want to call your attention to something that is especially my business for the time being, and that is your business all the time, or else you are unfit to be citizens of this republic. In the seventh hymn which we sang, in the last line, you all joined in singing “God, save the State.” Do you intend merely to sing that, or to try to do it? If you intend merely to sing it, your part in doing it will be but small. The state will be saved if the Lord puts it into the heart of the average man so to shape his life that the state shall be worth saving, and only on those terms. We need civic righteousness. The best constitution that the wit of man has ever devised, the best institutions that the ablest statesman in the world have ever reduced to practice by law or by custom, all these shall be of no avail if they are not vivified by the spirit which makes a state great by making it honest, just and brave in the first place. I do not ask you as practical believers in applied Christianity to take part one way or the other in matters that are merely political. There are plenty of questions about which honest men can and do differ very greatly and intensely, about which the triumph of either side may be compatible with the welfare of the state—a lesser degree of welfare or a greater degree of welfare—but compatible with the welfare of the state. But there are certain great principles, such as those which Cromwell would have called fundamentals, concerning which no man has a right to have but one opinion. Such a question is honesty.

If you have not honesty in the private citizen, in the average public servant, then all else goes for nothing.

The abler a man is, the more dexterous, the shrewder, the bolder, why, the more dangerous he is if he has not the root of right living and right thinking in him—and that in private life, and even more in public life. Exactly as in time of war, although you needed in each fighting man far more than courage, yet all else counts for nothing if there is not that courage upon which to base it, so in our civil life, although we need that the average man, in private life, that the average public servant shall have far more than honesty, yet all other qualities go for nothing or for worse than nothing, unless honesty underlies them—honesty in public life and honesty in private life—not only the honesty that keeps its skirts technically clear, but the honesty that is such according to the spirit as well as the letter of the law; the honesty that is aggressive, the honesty that not merely deplores corruption—it is easy enough to deplore corruption—but that wars against it and tramples it under foot.

I ask for that type of honesty. I ask for militant honesty, for the honesty of the kind that makes those who have it discontented with themselves as long as they have failed to do everything that in them lies to stamp out dishonesty wherever it can be found—in high places or in low. And let us not flatter ourselves, we who live in countries where the people rule, that it is possible ultimately for the people to cast upon any but themselves the responsibility for the shape the government and the social and political life of the community assumes.

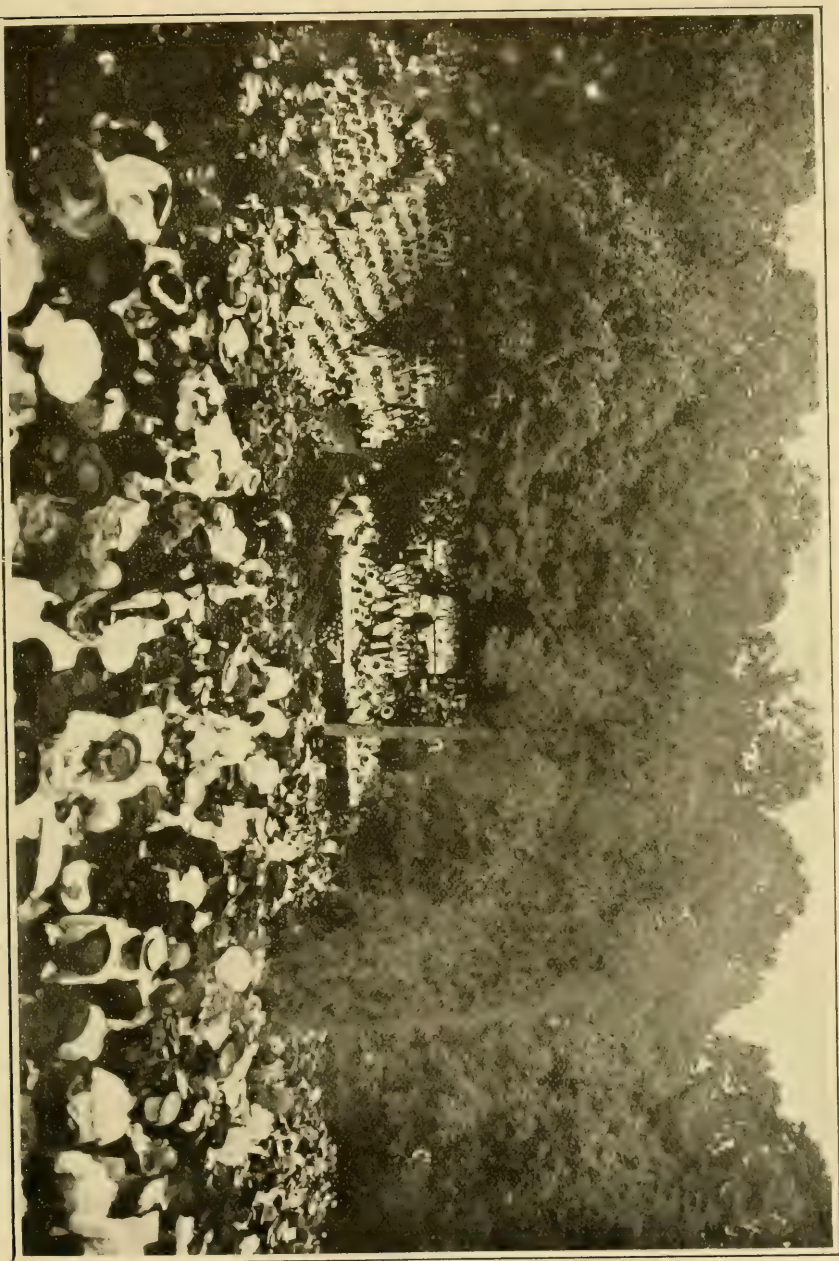
I ask, then, that our people feel quickened within them the burning indignation against wrong in every shape which shall take effect in condemnation, especially condemnation of that wrong, whether found in private or in public life at the moment. I am asking only for the condemnation of wrong in its crudest form, just as I made the comparison just now, when I asked that a soldier shall have courage. I ask what we have a right to demand of every man who wears the uniform.

It is not so much a credit to him to have it as it is a shame unutterable to him if he lacks it. So when I ask for honesty I ask for something which we have a right to demand, not as entitling the possessor to praise, but as warranting the easiest condemnation possible if he lacks it. Surely, in every movement for the betterment of our life—our life socially in the truest and deepest sense; our life political—we have a special right to ask not merely support, but leadership from the church. We ask that you here to whom much has been given will remember that from you rightly much will be expected in return.

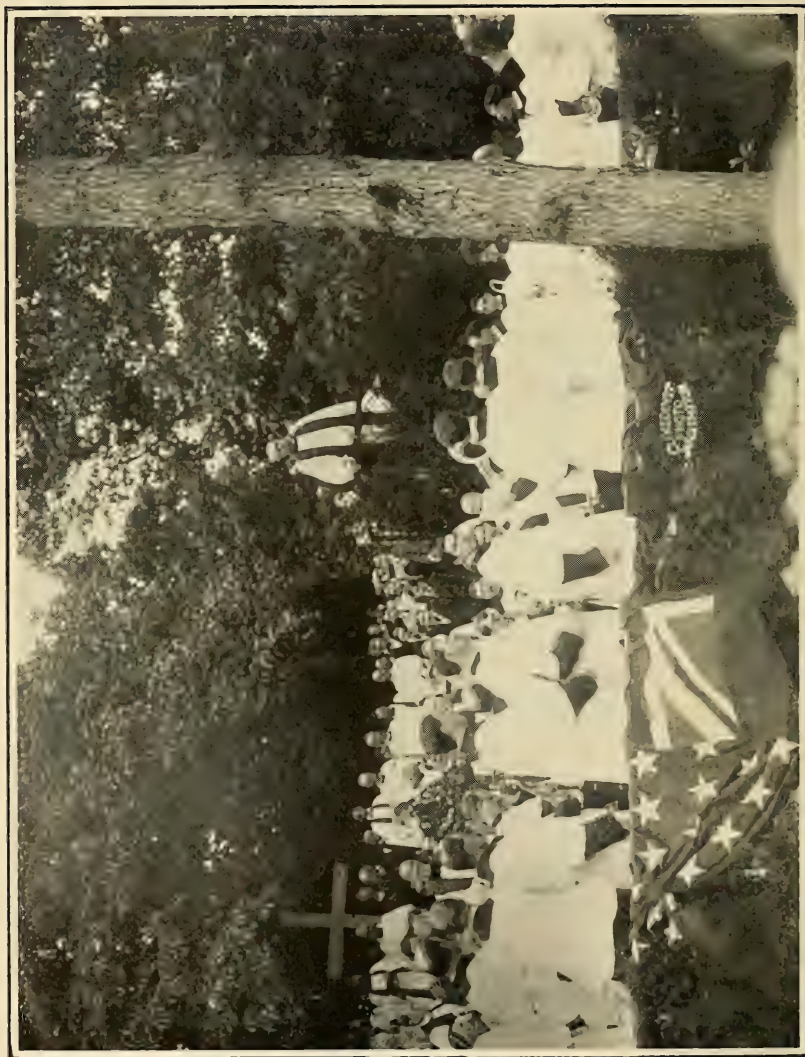
For all of us here the lines have been cast in pleasant places. Each of us has been given one talent, five, ten and each of us is in honor bound to use that talent or those talents aright, and to show that at the end that he is entitled to the praise of having done well as a faithful servant.

I greet you this afternoon, and am glad to see you here, and I trust and believe that after this service each and every one of you will go home feeling that he or she has been warranted in coming here by the way in which he or she, after going home, takes up with fresh heart, with fresh courage, and with fresh and higher purpose, the burden of life as that burden has been given to him or to her to carry.

The services closed after a short address by the Archbishop of the West Indies.



THE CHRISTIAN UNITY SERVICE, SEPT. 25, A. D. 1904.



THE CHRISTIAN UNITY SERVICE, SEPT. 23, 1954 ARCHBISHOP OF CANTERBURY GIVING SALUTATION

The Christian Unity Service.

ANOTHER most notable service in the history of Washington Cathedral, was that held in the interest of Christian Unity on the afternoon of Sunday, September 25, 1904. The Archbishop of Canterbury—the first of the long line of distinguished primates of England who has ever visited America—gave the services of the day their crowning touch, when he offered the multitude before him a salutation from the Church of England.

At the appointed hour the procession toward the platform began, headed by the Master of Ceremonies, Rev. Alfred Harding, D. D. The scene was very impressive when the Archbishop, in the brilliant red vestments of the primate of England, and preceded by his crucifer, passed over the hill. The combined vested choirs of Washington, led by the full Marine Band, also in vestments, headed the procession. The clergy of Washington and neighboring cities followed close behind, and after them came the Bishops. These were: The Rt. Rev. C. C. Penick, D. D.; the Bishop of Maryland; the Bishop of Boise; the Bishop of Fond du Lac; the Bishop of Easton; the Bishop of Cape Palmas; the Bishop of Georgia; the Bishop of the Philippine Islands; the Bishop of Albany; and the Bishop of Washington, who immediately preceded the Archbishop and his attending chaplains.

The procession was awaited by the Chief Marshal, Gen. John M. Wilson, U. S. A., the members of the Cathedral Board, and other distinguished guests. The clergy of the various Christian bodies in the city had been invited to occupy seats on the platform and were present in a body, making it a Christian Unity Service in reality as well as in name. The sermon was preached by the Bishop of Albany.

The Bishop of Washington presented the Primate, whose address was as follows:

THE ARCHBISHOP OF CANTERBURY'S ADDRESS.

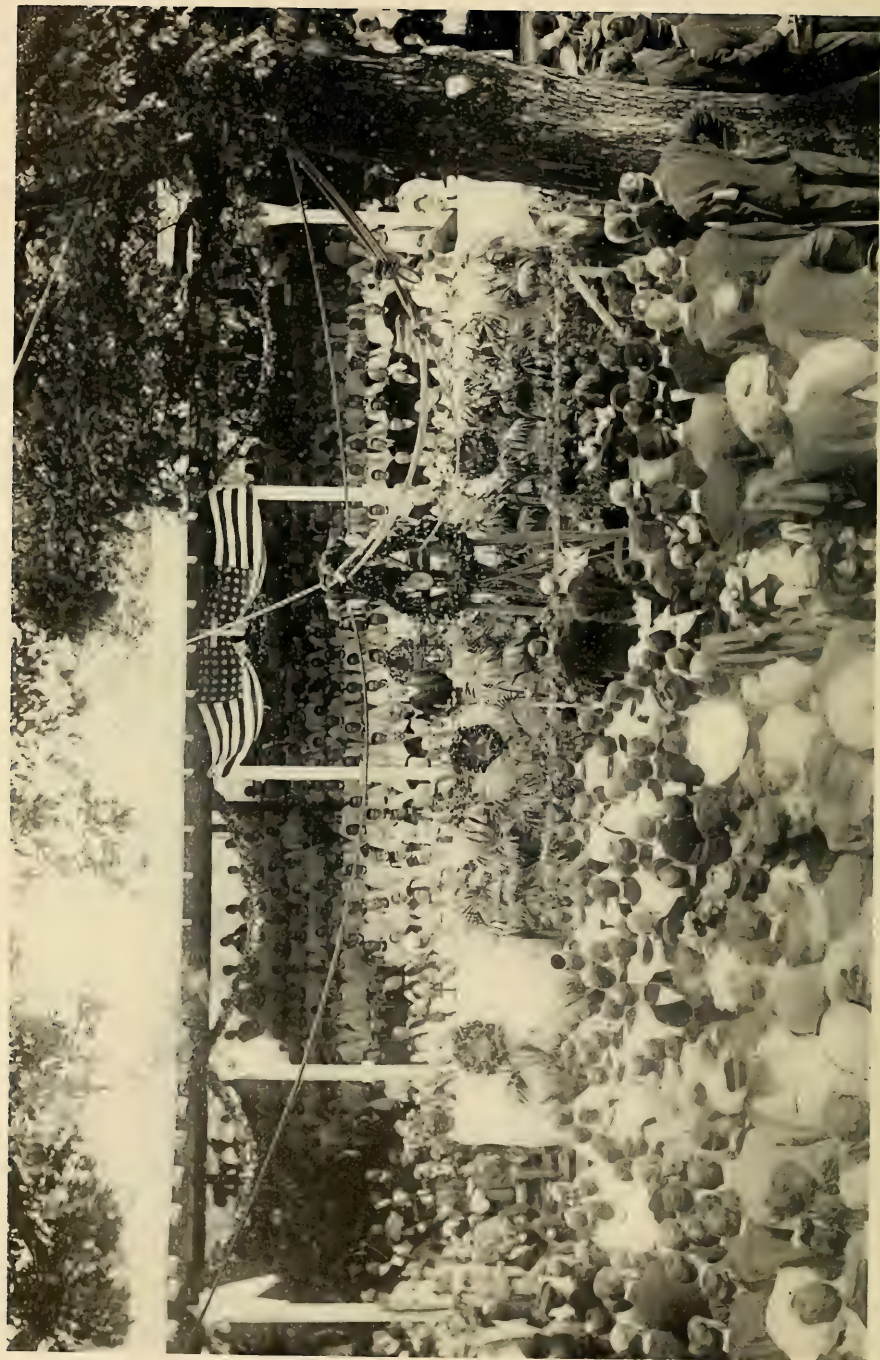
"My Friends: I am called upon and privileged to give you on this great occasion—great, at all events, to me—what the paper in your hands calls a 'salutation.' I give it to you from a full heart, in the holy name of Him Whom, amid all our differences, we serve, our living Lord and Saviour, Jesus Christ.

"It is not a little thing to me to be allowed in that name to greet you here—here at the very pivot and center of a national life, which for 130 years has had 'liberty' as its watchword, and for more than forty years has everywhere striven to make the word good. A vision rises before our eyes today whereunto this thing, with all that it implies, may grow. It has been given to us English-speaking folk, in the manifold development of our storied life, to realize in practice more fully than other men the true meaning of liberty—the liberty wherewith Christ hath made us free. Be it ours to recognize that such knowledge is in itself not a heritage only, but a splendid and sacred trust. The trust must be determinedly and daily used—used amid all the changes and chances of life to the glory of God and the immeasurable good of men. For that reason we want here, where the heart of your great nation throbs and sends its pulses through the whole, to keep raised overhead the banner of Him who has taught us these things, our Master, Jesus Christ. The principles He set forth are ours because they are His. He taught us that a man's life consisteth not in the abundance of the things which he possessed. He taught us that society exists for the sake of the men and women who constitute society. He taught us that surrender even of individual rights for the sake of Christ is nobler than defense of privilege.

We must be here to work,
And men who work can only work for men.
And, not to work in vain, must comprehend
Humanity, and so work humanely,
And raise men's bodies still by raising souls.

"These are ideals, but they are Christ's ideals, and therefore they can come true. We mean, please God, that they shall. We from across the sea join hands with you in the endeavor to translate them into accomplished fact—fact, not fancy. What we are aiming at and striving after is a plain thing, the bettering of people's lives, to make men purer and men manlier, to uplift the weak and wayward and to trample under foot what is selfish and impure; to make certain that every one of Christ's children shall learn to know the greatness of his heritage, and shall have an ideal before him, an ennobling ideal of worship and of work. Christ charges us with that; we are trusted to work for Him among those for whom He died. No other period of Christendom can compare with ours in the possibilities which are set within our reach. No other part of Christendom, as I firmly believe, can do for the world what we on either side of the sea can do for it, if we only will. God give us grace to answer to that inspiring call."

The exercises were planned with great care and much credit for the successful execution of the programme was due to committees from the Churchmen's League and Brotherhood of St. Andrew. It is estimated that fully 35,000 persons were present.



THE FOUNDATION STONE SERVICE. SEPT. 29, 1907. ADDRESS BY PRESIDENT ROOSEVELT.

The Laying of the Foundation Stone of Washington Cathedral.

ON the Feast of St. Michael and All Angels, in the year of our Lord 1907, in the presence of the President of the United States, sixty-two bishops of the Church of the English-speaking race, hundreds of clergy, a great vested choir, and thousands of people of all sorts and conditions, the Bishop of Washington laid the Foundation Stone of the Cathedral of St. Peter and St. Paul.

"IN the Name of the Father, and of the Son, and of the Holy Ghost. Amen. I do pronounce and declare duly and truly laid this Foundation Stone of Washington Cathedral, to be builded here to the glory of the ever blessed Trinity, and in honour of Christ our Lord, the Incarnate Son of God, and to be dedicated under the name and title of his blessed Apostles and Martyrs, Saint Peter and Saint Paul, as a House of Prayer for all people, and for the ministrations of God's holy Word and Sacraments, according to the use of the branch of the holy Catholic Church known as the Protestant Episcopal Church in the United States of America.

And I do furthermore declare and proclaim that the Bishop, Chapter, and Diocese of Washington, do hold and administer this Cathedral Church as a trust, for the benefit and use not only of the people of this Diocese and City, but also of the whole American Church, whose every baptized member shall have part and ownership in this House of God.

Other foundation can no man lay than that is laid, even Jesus Christ, who is God over all, blessed for evermore. Amen."

With this declaration the Stone from the fields of Bethlehem, imbedded in a block of American granite, was laid, the first stone of the superstructure which will support the Cathedral Altar.

Canon McKim began the service, followed by the Rev. William R. Huntington, D. D., of New York. The Archbishop of the West Indies read the Lesson. The Bishop of Cape Palmas led in the recitation of the Nicene Creed. After the laying of the Foundation Stone, the Bishop of Washington presented the President of the United States, who said:

PRESIDENT ROOSEVELT'S ADDRESS.

"Bishop Satterlee, and you, my friends and fellow-countrymen, and you, our guests: I have but one word of greeting to you today and to wish you Godspeed in the work begun this noon. The salutation is to be delivered by our guest, the Bishop of London, who has a right to speak to us because he has shown in his life that he treats high office as high office should alone be treated, either in Church or State, and, above all, in a democracy such as ours simply as giving a chance to render service. If office is accepted by any man for its own sake and because of the honor it is felt to confer, he accepts it to his own harm and to the infinite harm of those whom he ought to serve. Its sole value comes in the State, but above all its sole value comes in the Church, if it is seized by the man who holds it as giving the chance to do yet more useful work for the people whom he serves. I greet you here, Bishop Ingram, because you have used your office in the aid of mankind, and because while you have served all, you have realized that the greatest need of service was for those to whom least has been given in this world.

"I believe so implicitly in the good that will be done by and through this Cathedral, Bishop Satterlee, because I know that you and those with you, the people of your Church, the people of your kindred Churches, to one of which I belong, are growing more and more to realize that they must show by their lives how well they appreciate the truth of the text that they shall be judged by their fruits. More and more we have grown to realize that the worth of the professions of the men of any creed must largely be determined by the conduct of the men making those professions; that conduct is the touchstone by which we must test their character and their services. While there is much that is evil in the times, I want to call your attention to the fact that it was a good many centuries ago that the Latin hymn was composed which said that the world is very evil and that the times were growing late. The times are evil—that is, there is much that is evil in them. It would be to our shame and discredit if we failed to recognize that evil; if we wrapped ourselves in the mantle of a foolish optimism, and failed to war with heart and strength against the evil. It would be equally to our discredit if we sank back in sullen pessimism and declined to strive for good because we feared the strength of evil. There is much evil; there is much good, too, and one of the good things is that more and more we must realize that there is such a thing as a real, Christian fellowship among men of different creeds, and that the real field for rivalry among and between the creeds comes in the rivalry of the endeavor to see which can render best service to mankind, which can do the work of the Lord best by doing His work for the people best.

"I thank you for giving me a chance to say this word of greeting today."

Following the President's address was the Salutation by the Bishop of London, who said:

THE BISHOP OF LONDON'S SALUTATION.

"Mr. President, fellow-bishops, and brethren of the clergy and of the laity: I must first, on behalf of this vast assembly, thank the President of the United States, in the midst of all his multifarious duties, for being present with us today and giving us those burning words of encouragement and inspiration. And may I, on behalf of myself and of the visitors here today, thank you, Mr. President, for those words of encouragement which you spoke to me which will send me back across the sea inspired for my work.

"But I come to deliver a salutation from across the seas to you, our brethren, here on this great day. I think one of the historic scenes that I remember best was when Archbishop Vincent came down at a time of great trouble in Wales, and he said these words: 'I come from the steps of St. Augustine to tell you that by the benediction of God we will not stand by and see you disinherited.' I can not say that I come from the steps of St. Augustine today—you had here a few years ago the successor of St. Augustine himself—but I do bring you here, with all the love from the old country, a present from the shrine of St. Augustine which will be part of your cathedral when it is fully complete. I come as the successor of St. Augustine's companion, Mellitus, to bring you from the old diocese of London, of which one day you were a part, a real message of love and Godspeed today.

"Now, it may be asked, why do we who have to battle so much with all the present evil and wrong, why is it that we value so much these historical links? Why should a Bishop of London at a time like this cross the sea? For three reasons: First, because ours is an historical religion. Our religion consists in the belief that at a certain time, at a certain place, at a little spot on this world's surface, the Son of God came down from heaven to us. That is the Christian religion. It is belief, not in a good man named Jesus Christ doing anything, but in the sacrifice and manifestation of God himself. And if that happened, if that is an historical fact, then we must value, you must value, every link that historically binds you to that great historical fact on which all our faith stands, and you can not afford in America, you do not want to afford, to break that golden chain. That glorious Atlantic cable which binds you to Palestine lay for more than a thousand years across the British Isles, and we in those British Isles had the honor of being the means by which that golden chain was brought to you. And if that is true of the Christian religion, I thank God we are, as the President says, united in the unity of the faith—every Christian denomination—far more than the world believes.

"If that is true of Christianity as a religion, it is especially true—and it gives my second reason for being here—of the great Anglican communion. We of the Anglican communion take our stand upon history. When some one says that the Church of England was founded by Henry VIII, I ask how it comes, then, that the bishops of London have lived at Fulham Palace for thirteen hundred years, and why it is that one of the oldest continuous pieces of property possessed by anyone in the whole of England is the estate of Tillingham, owned by St. Paul's Cathedral. And, therefore, our great appeal in the Anglican communion is to history.

"We hold to the old historic faith with which we were entrusted. We stand for freedom. One of the most glorious sentences in English history is that sentence in the great Charter, 'The Church of England shall be free.' We stand for freedom of thought, freedom of study. We stand for historic ministry and we stand for an open Bible, and that is the reason why that present which I bring to you across the seas is so appropriate, because it depicts in that ambon or pulpit a great archbishop, at the head of the barons, bringing the Magna Charta to King John. It is made of stone from Canterbury Cathedral, the shrine of St. Augustine, and it depicts the great fight for an open Bible, which was at last victorious. Therefore we could bring you nothing which so speaks in stone what the Anglican communion stands for, and that present I bring you from Canterbury today.

"Lastly, we value these historical links because in the teeth of infinite difficulties my predecessors, the Bishops of London, tried to do their duty to the infant American Church. As the week comes on in more detail I think I can interest you by certain documents, some of which, Mr. President, I have shown you, by which it will be seen with what loving care those old bishops of London tried to do their duty to this infant Church. Therefore—and this is the third reason—it is appropriate I should speak this message as the Bishop of London, because of how much they would have rejoiced today at the laying of this Foundation Stone of what is to be one of the most glorious cathedrals in the Anglican communion. Therefore, I give you my salutation, because, as the President says, we fight against wrong, against tyranny, against evil. We fight to relieve the poor and aid the oppressed, on both sides of the Atlantic. Let the Church of England and the Church of America fight in generous rivalry as to which can do the best, and I say from my heart, God-speed to your work."

At the conclusion of the Salutation the Bishop of Virginia read the offertory sentences, the Bishop of Maryland offered the closing collects and the Presiding Bishop of the Church in the United States crowned the great service with the benediction.



FOUNDATION STONE SERVICE. THE LAYING OF THE BETHLEHEM STONE BY THE BISHOP OF WASHINGTON. FEAST OF ST. MICHAEL AND ALL ANGELS. A. D. 1907.



THE FOUNDATION STONE SERVICE. VISITING CLERGY IN THE PROCESSION, SEPT. 29th, A. D. 1907.

Foundation Stone.



The Foundation Stone of Washington Cathedral comes from a field near Bethlehem. These views show the quarry, and the field, with the Church of the Holy Nativity in the background. Mr. Antoine Gelat, accompanied by the American Vice-Consul at Jerusalem, and a Turkish guard, is selecting the Stone.



International Convention of the Brotherhood of St. Andrew.

The Service

At 3 o'clock in the afternoon on St. Michael and All Angels' Day, A. D. 1907, an Open Air Service was held under the auspices of the International Convention of the Brotherhood of St. Andrew in the natural amphitheatre which has been hallowed by so many impressive services.

A vested choir of boys and men from Washington Churches and numbering over 500, supported by the full U. S. Marine Band, in vestments led the procession, followed by the clergy, the Cathedral Council, and the officers of the Brotherhood of St. Andrew, the Cathedral Chapter, and 60 Bishops, including Bishop Montgomery, the Bishop of Quebec, the Bishop of St. Alban's, the Bishop of London, the Archbishop of the West Indies, and the presiding Bishop of the Church in the United States.

The entire hillside was filled with throngs of people including nearly 2,000 members of the Brotherhood of St. Andrew, whose International Convention was at this time sitting in Washington and who occupied reserved seats on one side of the fan-like slope. A careful estimate by the police and others placed the attendance at about 30,000 persons.

When the members of the procession had reached their assigned places, Bishop Montgomery, of the Venerable Society for the Propagation of the Gospel, began the service. The Bishop of Shanghai read in the responsive reading of the Psalms and the Bishop of St. Alban's read the lesson which was taken from John i, 35 to 51; the message of the lesson was joyously taken up by the great assemblage in the familiar Brotherhood hymn "Jesus Calls Us." The voices of the massed choirs and of the 2,000 members of the Brotherhood of St. Andrew seated opposite them, inspired by the music of the Marine Band, blended with the twice ten thousand voices of the congregation under the excellent leadership of the choirmaster, Mr. Edgar Priest, produced an effect in congregational singing not before equaled in open air services on Mount St. Alban.

The Bishop of Massachusetts led the congregation in the recitation of the Apostles' Creed, the appointed collects and prayers were offered by the Bishop of Quebec, afterward the choirs and people joined in singing the stately hymn, "In the Cross of Christ I Glory."

Our Bishop then introduced the Bishop of London, who said that before speaking to the theme of the service, "Man's responsibility to man," he wished by commission from His Grace the Archbishop of Canterbury to present the ambon or pulpit made of stones from Canterbury Cathedral. In appropriate words the Bishop of Washington accepted the gift, after which the Bishop of London proceeded with his address.*

Associate Justice David J. Brewer, of the United States Supreme Court, followed with a strong, thoughtful speech on the same theme,* and he, in turn, was followed by Father Waggett, of the Society of St. John the Evangelist.*

The presiding Bishop brought the service to a close with the benediction.

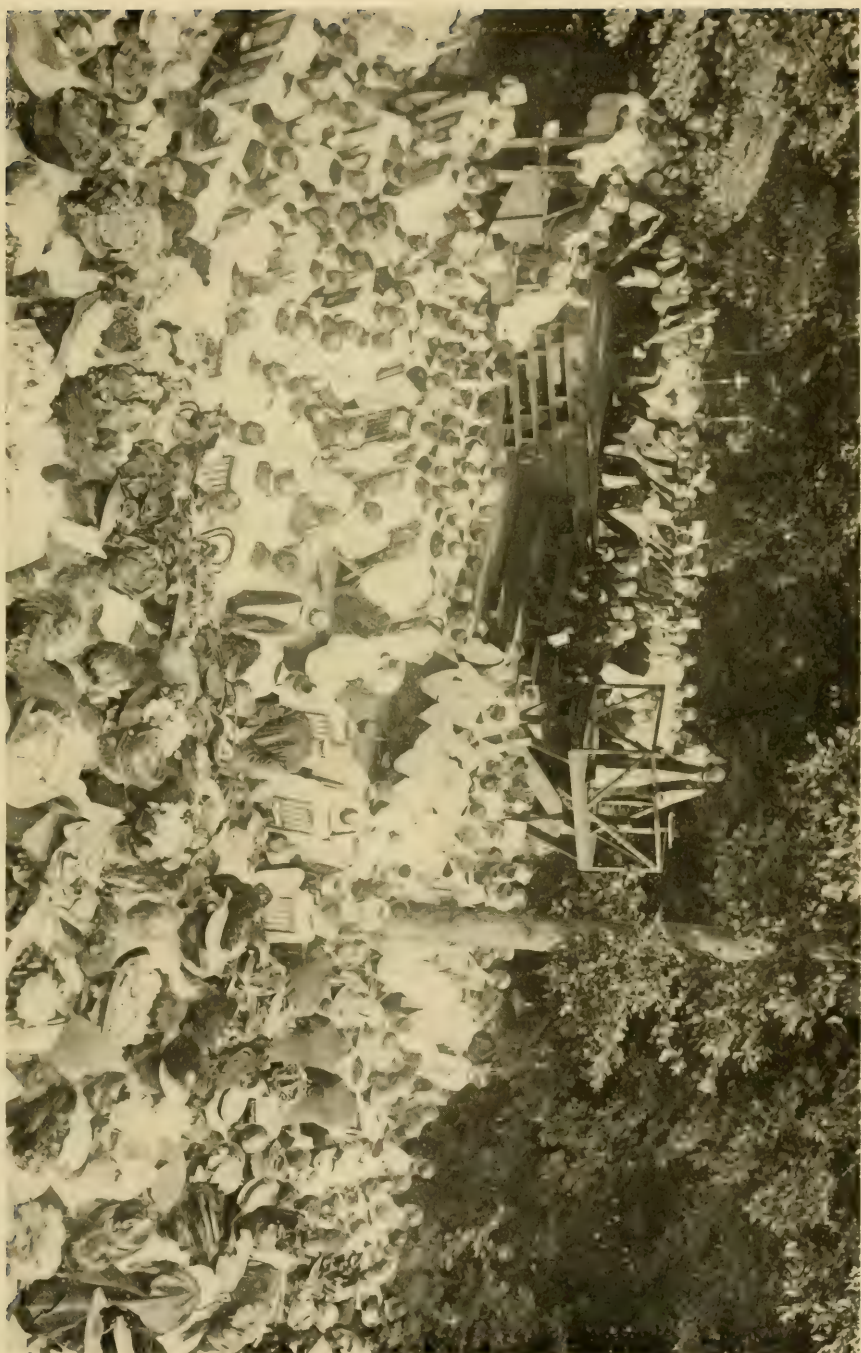
As the sun sank in the West, the long white-robed procession moved up the hill toward the Peace Cross and St. Alban's Church, singing the familiar hymns, "Onward, Christian Soldiers" and "Sun of My Soul, my Saviour Dear" and "For all the Saints who from their labors rest." Thus the beautiful service ended, long to be remembered by those who took part, clergy, choir and people, and last, but not least, the Brotherhood of St. Andrew.

*A full report of the sermon preached by the Bishop of London on this occasion and the addresses of Associate Justice David J. Brewer and Father Waggett may be found in "The Foundation Stone Book" by William Levering DeVries, Canon of Washington, which can be obtained at the Cathedral Library, Mt. St. Alban, Washington, D. C.



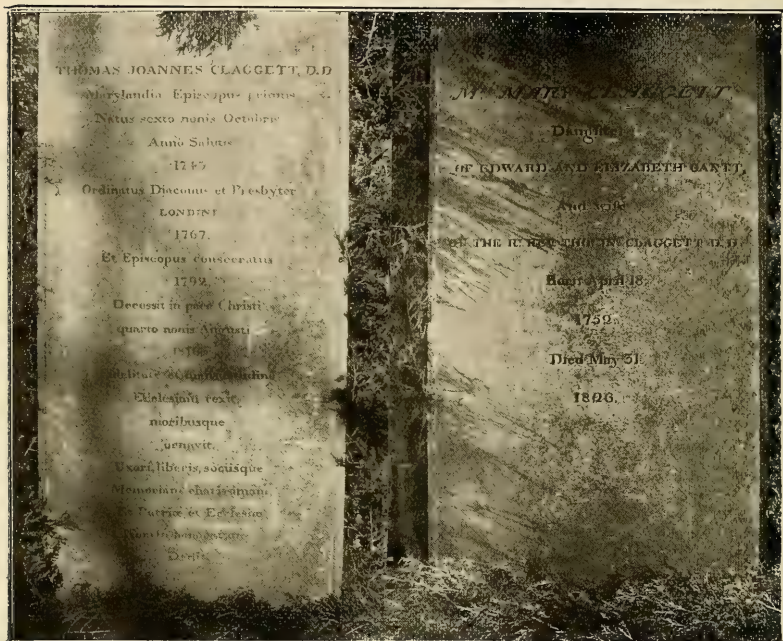


THE BROTHERHOOD SERVICE, SEPT. 29th, A. D. 1927.



THE BROTHERHOOD SERVICE, SEPT. 29, 1907. SERMON BY THE BISHOP OF LONDON.

Bishop Claggett's Tomb in St. Alban's Church.



TOMBSTONES OF BISHOP CLAGGETT AND MARY C. CLAGGETT, HIS WIFE,
(In St. Alban's Church.)

IN accordance with a resolution passed by the House of Bishops at the General Convention of the Church held in Washington, October, 1898, the remains of the Right Reverend Thomas John Claggett, the first Bishop of the Church of God consecrated on American soil, were translated to the Cathedral ground upon the Feast of All Saints, 1898, and rest in a vault immediately under the chancel of St. Alban's Church.

As the Glastonbury Cathedra is a witness to the continuity of the English-speaking branch of the Church, so Bishop Claggett represents in his own person the historic Episcopal succession of our Church from the days of the Apostles and thus from our Lord Jesus Christ Himself. Through Bishop Claggett every bishop of the American Church since then derives his succession.

Bishop Claggett was consecrated First Bishop of Maryland on September 17, 1792, at Trinity Church, New York, during the session of the General Convention. Among his consecrators were:

Samuel Seabury, Bishop of Connecticut, who was consecrated November 14, 1784, by Scotch Bishops; and William White, Bishop of Pennsylvania, who was consecrated February 4, 1787, in the Chapel at Lambeth Palace, London, by Moore, Archbishop of Canterbury, the Archbishop of York, the Bishop of Bath and Wells, in whose diocese Glastonbury is situated, and the Bishop of Peterborough.

Bishop Claggett's other consecrators were Provost, Bishop of New York, who was Chaplain of the Continental Congress, and Madison, Bishop of Virginia.

Bishop Claggett and all the Bishops of our Church trace their historic descent along many lines and particularly from James, the Lord's brother, first Bishop of Jerusalem, from St. John at Ephesus, as well as from St. Peter and St. Paul. The lists given on the following pages are taken from "The Primitive Church" by Rev. A. B. Chapin, "Illustrated Notes on English Church History," by Rev. C. A. Lane, and "The Primitive Saints and the See of Rome," by F. W. Puller, S. S. J. E., and Regestrum Sacrum Anglicanum by Stubbs, Bishop of Oxford.

The list of the Bishops from Jerusalem follows the British succession, and is therefore more especially associated with Glastonbury.

The Historic Episcopate.

In Apostolic Days, it was held that the Church of Christ had no right or authority given her by Christ to *originate* a Ministry by herself. The "Apostolic Ministry" means a Ministry Commissioned by Christ when He chose the Twelve Apostles. Apostolic Succession means a law of Continuity, whereby the Order of Ministers, thus begun by Christ, is perpetuated from century to century, until "the end of the days."

To protect this law of Continuity and prevent any possible break, it has been the Rule of the Church, from the earliest days, that no man should be admitted as a Bishop in the Church of God unless *three* bishops unite in the Laying On of Hands. This makes the Apostolic Succession, not like a chain, in which if one link is lost, the whole line is broken, but like a *net* in which there are many hundreds of inter-lacing lines of succession, and therefore, no possibility of any break.

In the following lists several lines of historical succession are given:

Bishops of Jerusalem.

	A.D.		A.D.
1. James, the Lord's brother,	35	28. Valens,	191
2. Simeon, son of Clopas,	60	29. Dolchianus,	194
3. Justus I,	107	30. Narcissus,	195
4. Zachaeus,	111	31. Dius,	200
5. Tobias,	112	32. Germanio,	207
6. Benjamin,	117	33. Gordius,	211
7. John I,	119	34. Alexander,	237
8. Mathias,	121	35. Mazabanes,	251
9. Philip,	122	36. Hymenaus,	275
10. Seneca,	126	37. Zambdas,	298
11. Justus II,	127	38. Herman,	300
12. Levi,	128	39. Macarius I,	310
13. Ephraim,	129	40. Maximus II,	315
14. Joseph,	131	41. Cyril,	330
15. Judas,	132	42. Herenius,	350
16. Marcus,	134	43. Hilary,	364
17. Cassianus,	146	44. John II,	386
18. Publius,	154	45. Praglius,	416
19. Maximus I,	159	46. Juvenal,	424
20. Julian,	163	47. Anastasius,	458
21. Caius,	165	48. Martyrius,	478
22. Symmachus,	168	49. Salutis,	486
23. Caius,	170	50. Elias,	494
24. Julian,	173	51. John III,	513
25. Maximus II,	178	John III conse-	
26. Antonius,	182	crated David fir-	
27. Capito,	186	Bishop of Menevia,	
		now St. David's,	
		Wales.	

Bishops of St. David's, Wales.

The Diocese of St. David's comprises Southwest Wales. It is one of the Ancient Sees of the British Church. The ancient name of St. David's was Mynyw, Latinized into Menevia. In Welsh St. David's is known to-day as Ty-Ddewi, which signifies David's House. It was a seat of an Archbishopric in the British Church.

		A. D.
52. David, or Dewi, Saint, Archbishop. Commemorated on March 1st,	519	
53. Cynog,	544	
54. Teilo, afterwards Bp. of Llandaff,	566	
55. Ceneu,		
56. Morfael,		
57. Haerwnen,		
58. Elwaed,		
59. Gwrnwen,		
60. Llunwerth,		
61. Gwrwyst,		
62. Gwgan,		
63. Clydawg,	712	
64. Einion,		
65. Elfod,		
66. Ethelman,		
67. Elanc,		
68. Maelsgwyd,		
69. Sadwrnen,	832	
70. Cadell,		
71. Sulhaithnay,		
72. Nobis,	840	
73. Idwal,		
74. Asser (Adviser and Instructor of Al- fred the Great), afterwards Bishop of Sherborne, now Exeter,	906	
75. Arthfael,		
76. Sampson,	910	
77. Ruelyn,		
78. Rhydderch,	961	
79. Elwin,		
80. Morbiw,		
81. Llunwerth,	924	
82. Eneuris,	944	
83. Hubert,		
84. Ivor,		
85. Morgeneu,	999	
86. Nathan,		
87. Ieuan,		
88. Arwystl,		
89. Morgannuc,	1023	
90. Erwyn,	1023	
91. Trahaearn,	1039	
92. Joseph,	1061	
93. Bleiddud,	1061	
94. Sulien,	1071	
95. Abraham,	1076	
96. Sulien Ddoeth,	1076	
97. Rhyddmarch,	1088	
98. Griffri,	1096	
99. Bernard,	1115	
100. David Fitz Gerald,	1147	
101. Peter de Leia	1176	
102. G. de Henelawe,	1203	
103. Jorwerth,	1215	
104. Anselm,	1230	
105. Thomas Wallensis,	1246	
106. Richard Carew,	1256	
107. Thomas Beck,	1280	
108. David Martyn,	1296	
109. Henry Gower,	1328	
110. John Thoresby,	1347	
111. Reginald Brian,	1350	
112. Thomas Fastolf,	1353	
113. Adam Houghton,	1361	
114. John Gilbert,	1380	
115. Guy Mone,	1397	
116. Henry Chicheley,	1408	

Archbishops of Canterbury.

	A. D.		A. D.
116. H. Chicheley,	1414	132. G. Sheldon,	1663
117. J. Stafford,	1443	133. W. Sancroft,	1677
118. J. Kemp,	1452	134. J. Tillotson,	1691
119. T. Bourchier,	1454	135. T. Tennison,	1695
120. J. Morton,	1486	136. W. Wake,	1715
121. H. Dean,	1502	137. J. Potter,	1736
122. W. Wareham,	1503	138. T. Herring,	1747
123. T. Cranmer,	1533	139. M. Hutton,	1751
124. R. Pole,	1556	140. T. Secker,	1758
125. M. Parker,	1559	141. F. Cornwallis,	1768
126. E. Grindall,	1575	142. J. Moore,	1783
127. J. Whitgift,	1583	Moore conse- crated White first Bishop of Penn- sylvania.	
128. R. Bancroft,	1604		
129. G. Abbott,	1610		
130. W. Laud,	1633		
131. W. Juxon,	1660		

Bishops of the Church in U. S.

	A. D.		A. D.
143. White, First Bishop of Pennsylvania,	1790	148. Pinkney, Md.,	1870
White was a consecrator of Claggett as first Bishop of Maryland.		149. Paret, Md.,	1885
144. Claggett, First Bishop of Maryland,	1792	In 1895 the diocese of Washington was set off from the diocese of Maryland.	
145. Kemp, Md.,	1814	150. Satterlee, first Bishop of Washington,	1896
146. Stone, Md.,	1830		
147. Whittingham, Md.,	1840		

OTHER LINES OF EPISCOPAL SUCCESSION.

- A. D.
33-100
1. St. John,
A. D. 100. The Apostle St. John died at Ephesus about this time (*Iren.* III, 3).
A. D. 97. St. John's pupil, Polycarp, became Bishop of Smyrna.

Bishops of Smyrna.

- 97-156
2. Polycarp,
A. D. 156. In this year Polycarp was martyred. His pupil, Pothinus, had previously been sent to Gaul as Bishop of Lyons (*Irenaeus* IV, 5).

Bishops of Lyons.

	A. D.		A. D.
3. Pothinus,	156-177	22. Patiens,	451
A. D. 177 In this year Pothinus was martyred and was succeeded by		23. Lupicinus,	
4. Irenaeus,	187	24. Rusticus,	494
5. Zacharias,		25. Stephanus,	499
6. Elias,		26. Viventius,	515
7. Faustinus,		27. Eucherius II,	524
8. Verus,		28. Lupus,	538
9. Julius,		29. Licontius,	542
10. Ptolemy,		30. Sacerdos,	549
11. Vocius,		31. Nicetus,	552
12. Maximus,		32. Priscus,	573
13. Tetradius,		33. Aetherius,	589
14. Verissimus,		Aetherius, together with Virgilius, Bishop of Arles, consecrated Augustine as Bishop at Arles November 16, 597. Augustine afterward became Archbishop of Canterbury.	
15. Justus,	374		
16. Albinus,			
17. Martin,			
18. Antiochus,			
19. Elpidius,			
20. Licarius,			
21. Eucherius I,	427		

Archbishops of Canterbury.

	A. D.		A. D.
34. Augustine,	596	76. Langton,	1207
35. Laurence,	605	77. Wetherfield,	1229
36. Melitus,	619	78. Edmund,	1134
37. Justus,	624	79. Boniface,	1245
38. Honorius,	634	80. Kilwarby,	1272
39. Adeodatus,	654	81. Peckham,	1278
40. Theodore,	668	82. Winchelsey,	1291
Theodore (himself a Greek) was consecrated as Bishop by Vitalian, Bishop of Rome. (See following page.)		83. Reynold,	1313
41. Berthwold,	693	84. Mephram,	1328
42. Tatwine,	731	85. Stratford,	1333
43. Nothelm,	735	86. Bradwarden,	1349
44. Cuthbert,	742	87. Islip,	1349
45. Bregwin,	760	88. Langham,	1366
46. Lambert,	763	89. Whittlesey,	1368
47. Aethelred,	793	90. Sudbury,	1375
48. Wulfred,	803	91. Courtney,	1381
49. Theogild,	830	92. Arundel,	1396
50. Ceolnoth,	830	93. Chicheley,	1414
51. Aethelred,	871	94. J. Stafford,	1443
52. Plegmund,	891	95. J. Kemp,	1452
53. Athelm,	915	96. T. Bourchier,	1454
54. Wulfelm,	924	97. J. Morton,	1486
55. Odo Severus,	941	98. H. Dean,	1502
56. Dunstan,	959	99. W. Wareham,	1503
57. Aethalgar,	988	100. T. Cranmer,	1533
58. Siricus,	989	101. R. Pole,	1556
59. Alfrie,	996	102. M. Parker,	1559
60. Elphage,	1005	103. E. Grindall,	1575
61. Lifing,	1013	104. J. Whitgift,	1583
62. Aethelnoth,	1020	105. R. Bancroft,	1601
63. Edisus,	1038	106. G. Abbott,	1610
64. Robert,	1050	107. W. Laud,	1633
65. Stigand,	1052	108. W. Juxon,	1660
66. Lanfranc,	1070	109. G. Sheldon,	1663
67. Anselm,	1093	110. W. Sancroft,	1677
68. Rodulphus,	1114	111. J. Tillotson,	1691
69. Corbell,	1123	112. T. Tennison,	1695
70. Theobald,	1139	113. W. Wake,	1715
71. a'Becket,	1162	114. J. Potter,	1736
72. Richard,	1174	115. T. Herring,	1747
73. Baldwin,	1184	116. M. Hutton,	1751
74. Fitzjocelin,	1191	117. T. Secker,	1758
75. Walter,	1193	118. F. Cornwallis,	1768
		119. J. Moore,	1783
		Moore consecrated White first Bishop of Pennsylvania.	

Presiding Bishops of the Church in U. S.

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| <p>120. White, first Bishop of Pennsylvania, was a consecrator of Hopkins as first Bishop of Vermont.</p> <p>121. Hopkins, first Bishop of Vermont, was a consecrator of Tuttle, first Bishop of Utah, Idaho and Montana.</p> | <p>122. Tuttle, Bishop of Utah, Idaho and Montana was translated to Missouri, 1886, and is now presiding Bishop of the Church in U. S.</p> |
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SS. Peter and Paul, A. D. 68.

Martyrdom of St. Peter and St. Paul at Rome.

Irenæus, Bishop of Lyons, who wrote in A. D. 177 (*Contra Omnes Hæreses*), gives the order of the earliest Roman Bishops thus: "Linus, Anencletus, Clement." Irenæus represents the Church of Rome as having been founded "by the two most glorious apostles, Peter and Paul"; and then he goes on to say that "the blessed apostles having founded and builded the Church, committed the ministry of the episcopate to Linus."

A. D. 64.

Tradition says that St. Paul, after his first imprisonment at Rome, went to Spain, and possibly to Britain. That about this time Trophimus, the Ephesian referred to in the Acts of the Apostles and in St. Paul's Second Epistle to Timothy, became First Bishop of Arles, a town not far from the present city of Marseilles.

Bishops of Arles.

	A. D.
Trophimus,	68
Regulus,	
Martin I,	254
Victor,	266
Marinus,	313
Martin II,	
Valentine,	346
Saturnius,	353
Arternius,	
Concerdus,	374
Heros,	
Patroclus,	412
Honoratus,	426
Hilary,	433
Ravenus,	449
Augustolis,	455
Leontius,	462
Aenois,	492
Ceserius,	506
Ananius,	513
Aurelian,	546
Sapandus,	557
Licerius,	585
Virgilius,	588

Virgilius, together with Aetherius, Bishop of Lyons, consecrated Augustine as Bishop at Arles, November 16, 597.

A. D. 67.

Tradition says that there were at Rome about this time the son and the daughter of the British King Caradoc (whom the Romans called Caractacus), Linus and Claudia, who were held as hostages for the good behavior of their father. Claudia is thought to be the British Princess who was (according to Martial, the Roman historian) married to Pudens, the son of a Roman senator, and Linus (British Llin) is identified with the first of the long line of the Bishops of Rome. (Claudia, Linus and Pudens are mentioned together in II Tim. iv : 21).

(Condensed from *Ills. Notes on English Church History* by Rev. C. A. Lane, S. P. C. K.)

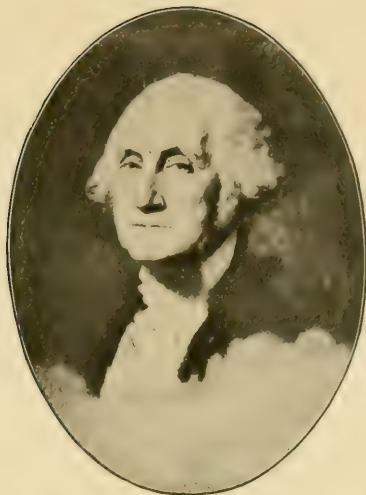
Bishops of Rome.

	A. D.
1. Linus,	67
2. Anencletus,	79
3. Clement,	91
4. Evarestus,	100
5. Alexander,	108
6. Sixtus I,	118
7. Telesphorus,	128
8. Hyginus,	138
9. Pius I,	141
10. Anicetus,	155
11. Soter,	166
12. Eleutherius,	174
13. Victor I,	187
14. Zephyrinus,	198
15. Calixtus I,	216
16. Urban I,	221
17. Pontianus,	229
18. Anteros,	235

Bishops of Rome.—Continued.

	A. D.		A. D.
19. Fabianus,	236	54. Boniface II,	530
20. Cornelius,	251	55. John II,	532
21. Lucius I,	252	56. Agapetus I,	535
22. Stephanus I,	253	57. Sylvester,	536
23. Sixtus II,	257	58. Vigilius,	540
24. Dionysius,	259	59. Pelagius I,	555
25. Felix I,	269	60. John III,	560
26. Eutychianus,	275	61. Benedict I,	574
27. Caius,	283	62. Pelagius II,	578
28. Marcellinus,	296	63. Gregory I,	590
29. Marcellus I,	308	64. Sabinianus,	604
30. Eusebius,	310	65. Boniface III,	606
31. Melchiades,	311	66. Boniface IV,	608
32. Silvester I,	314	67. Adeodatus,	615
33. Mark,	336	68. Boniface V,	619
34. Julius I,	337	69. Honorius I,	625
35. Liberius,	352	70. Severinus,	640
36. Damasus I,	366	71. John IV,	640
37. Siricus,	385	72. Theodore I,	642
38. Anastasius,	398	73. Martin I,	649
39. Innocent I,	402	74. Eugenius I,	654
40. Zosimus,	417	75. Vitalian,	658-672
41. Boniface I,	418		
42. Celestine I,	422		
43. Sixtus III,	432		
44. Leo I	440		
45. Hilarus,	461		
46. Simplicius,	468		
47. Felix III.	483		
48. Gelasius I,	492		
49. Anastasius II,	496		
50. Symmachus,	498		
51. Hormisdas,	514		
52. John I,	523		
53. Felix IV,	526		

Vitalian consecrated Theodore as Bishop in A. D. 668 and Theodore became the seventh Archbishop of Canterbury. (For the line of the Archbishops of Canterbury, from Theodore on, see page 76.)



GORGE WASHINGTON, the first President of the United States, and the one to whom under God the nation owes its independence more than to any other man, was a communicant, vestryman and lay-reader of the Episcopal Church. Pohick Church is and always has been the parish church of Mt. Vernon. It is five miles from the mansion, and was built in 1768 from plans drawn by General Washington, a member of the building committee. Washington was a vestryman of this church for twenty years, never permitting, as Bishop Meade says, "the weather or company to keep him from church."



Pohick Church.

Washington was also a vestryman previous to the Revolution in Christ Church, Alexandria. This church was erected in 1767. Washington was one of the first to buy a pew, and one of the first vestrymen chosen. President Washington's pew in this church is still preserved as it appeared when occupied by the family. While President of the United States, and residing in New York, he attended St. Paul's Church; in Philadelphia, Christ Church.



Christ Church, Alexandria

The Faith of the Framers of the Constitution of the United States.

We publish below the names of the members of the convention which framed the Constitution of the United States, giving their religious affiliations, showing that two-thirds of those who signed this all important State paper were by birth, baptism or family connected with the Episcopal Church.

EPISCOPAL CHURCH.—George Washington, Rufus King, William Samuel Johnson, Alexander Hamilton, David Brearley, Jonathan Dayton, Benjamin Franklin, Thomas Mifflin, Robert Morris, George Clymer, Jared Ingersoll, James Wilson, Gouverneur Morris, George Read, John Dickinson (nominally), Richard Bassett, Jacob Brown, Daniel Jenifer, John Blair, James Madison, Jr., William Blount, Richard D. Spright, John Rutledge, Charles C. Pinckney, Charles Pinckney, Pierce Butler, William Few.

CONGREGATIONALIST.—John Langdon, Nicholas Gilman, Nathaniel Gorham, Roger Sherman, Abraham Baldwin.

PRESBYTERIAN.—William Livingstone, William Patterson, Gunning Bedford, Jr., James McHenry, Hugh Williamson.

ROMAN CATHOLIC.—Thomas Fitzsimmons, Daniel Carroll.

The Faith of the Signers of the Declaration of Independence.

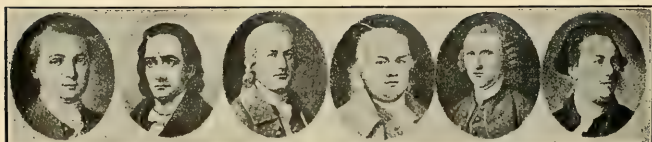
Episcopalsians.



T. Jefferson. R. H. Lee. B. Franklin



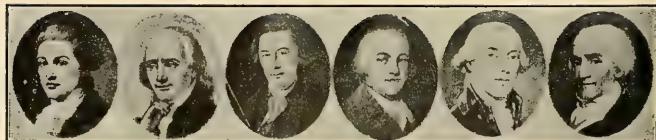
L. Morris. B. Gwinnett. T. Stone. A. Middleton. J. Wilson. B. Harrison.



G. Walton. J. Penn. O. Wolcott. R. Morris. S. Chase. Wm. Paca.



G. Ross. T. Nelson. J. Hewes. G. Clymer. F. Lewis. W. Hooper.



T. Lynch. F. L. Lee. C. Livingston. E. Rutledge. B. Rusk. E. Gerry.



G. Taylor. T. Heyward. F. Hopkinson. G. Wythe. G. Read. C. Braxton.

Congregationalists.



J. Adams. J. Hancock.



R. Sherman. L. Hall. S. Huntington. W. Whipple. W. Ellery.



W. Williams. R. T. Paine. S. Adams. J. Bartlett. M. Thornton.

Presbyterians.



J. Smith. T. M. Frean. A. Clark. J. Witherspoon. W. Floyd.

Quakers (2) Baptist Roman Catholic



S. Hopkins. R. Stockton. J. Hart. C. Carroll.

Of the fifty-six actual signers of the Declaration of Independence, two-thirds (thirty-four) were members of the Episcopal Church. Our authority for this statement is the late Bishop Perry of Iowa, who gives all the facts in an interesting pamphlet, entitled "The Faith of the Framers of the Declaration of Independence."

The above photographs are published by courtesy of S. S. McClure Company.

Appendix.

The English Church and the Papal Claims.

- (a) The erroneous claim that the Church of England began with King Henry VIII.
- (b) The erroneous claim that Christianity in Britain owes its origin to the Roman Catholic Church.

IN the year 609 Ethelbert, the first Christian King of Kent, having set going the three great Cathedral Churches of Canterbury, London and Rochester, gave for the support of the Cathedral Church at London an estate in Essex called Tillingham. This estate, given by Ethelbert in 609, is still in the possession of the great Cathedral of London (St. Paul's), and it has been in their possession consecutively for 1300 years. There is no act of Parliament taking this property away from the Church of Rome and giving it to the Church of England, and no act of Parliament taking it away from the Church of England at any period of her history and giving it to the Church of Rome; nor is there any act of Parliament during any of these thirteen centuries confirming the title, as though [during the Reformation, for instance,] it might have been voided or thought to have been voided.

If any one should say that it was the Roman Church, however, to which Ethelbert had given this property in 609, in spite of the name, the "Church of the English," the reply is that in Ethelbert's day,

- (a) Pope Gregory VII claimed no jurisdiction;
- (b) the distinctively Romish doctrines of papal supremacy and infallibility, transubstantiation, purgatorial indulgences, the doctrine of the immaculate conception, etc., etc., etc., were unknown, but the doctrines of the Church in London at that time correspond closely to the doctrines held by that same Church in London at the present time.

It is a mistake to conceive of the beginning of Christianity in England as of Latin origin, rather was it of Greek. Greek was the language of the civilized world at the time of our Saviour's coming. The Septuagint Greek version and not the Hebrew version of the Old Testament was in common use; so with the New Testament, the Greek version was commonly used until long after the martyrdom of Alban in 304 or the Council of Arles in 314, at which three British Bishops were present. (The Council of Arles was called by the Emperor Constantine and met on August 1, 314. The Council consisted of thirty-three Bishops. Some Bishops, among whom was Silvester, Bishop of Rome, sent Presbyters and Deacons as their delegates. It is most probable that Marinus, who was Bishop of Arles at the time, presided by the Emperor's orders. The Council examined into the cases of Caecilian and Felix of Aptunga, on an appeal from a Council held at Rome, whose decision appears to have had but little effect. The Bishops of Arles also enacted twenty-two Canons and finally sent its decrees to

Silvester, who was Bishop of the imperial city of Rome, but was too aged to attend the Council of Arles in person, "in order that all might know what these decrees were,"—but not to wait for his approval before they were promulged.)

It was by order of Pope Damasus, 366-381, that Jerome first translated the scriptures into the Latin tongue.

The earliest Fathers came from the East and, except Tertullian, wrote in Greek. The earliest principal writers of ecclesiastical history wrote in Greek. All the Ecumenical Councils, their decrees and their canons, not to mention the Nicæan creed itself, were in Greek. The Church of Rome itself was in the beginning a colony of Greek Christians and Grecised Jews: Their liturgical language was Greek, their organization was Greek, their writers Greek, their scriptures Greek, their literature Greek, of which the Greek words Church, Bishop, Priest, Deacon, Ecclesiastic, Epiphany, Litany, Liturgy, etc., are witnesses. The Scriptures, therefore, which the first Christian missionaries brought to England with them were Greek, and the Latin influence began many centuries later.

Pope Gregory I, A. D. 590-604, to whom is due the beginning of Latin influence upon the English Church, an influence which has been productive of great good, as well as much evil, always used the name "the Church of the English," as he called the French Church "the Church of the Gauls." Of his own Church he spoke as the Roman Church. He never used such an impossible phrase as the Church of Rome in England. This same Pope declared that any Bishop or Pope who claimed to be the Universal Bishop of the World, would be the Forerunner of AntiChrist, so that in his day there was no thought of papal jurisdiction over the Church as we understand it.

In the succeeding centuries such papal claims began to be put forth, and as they were put forth were resisted by the English Church, of which resistance the following are a few historical instances:

A. D. 700-800, Cuthbert, Archbishop of Canterbury, summoned a council of the English Church at Clovesho, proposing that difficult cases in English ecclesiastical courts should be referred to Rome. The council, after due consideration, directed that all questions should be referred to the Archbishop.

In this century the English Church sided with the Gallican and Eastern Church against Rome on the question of "image worship."

A. D. 800-900, Aelfrick, of St. Albans, wrote a letter (which is now extant in Exeter Cathedral) against the then recently proposed Latin doctrine of transubstantiation. Aelfrick's position in regard to this doctrine is substantially the one found in our thirty-nine articles.

A. D. 1000-1100. Relying on William the Conqueror's oath respecting their religious liberty, the English Bishops refused Gregory's VII's summons to attend his council at Rome. The Bishop of Rome then summoned Lanfranc, Archbishop of Canterbury, to Rome on penalty "deposition and severance from the grace of Peter if he did not come within four months." Lanfranc did not go and nothing was done.

A. D. 1100-1200. Pope Urban II declared that the Archbishop of Canterbury ought to be treated as his, the Pope's, equal, "the Pope and Patriarch of another world."

The English council of Clarendon, A. D. 1164, forbade all appeals to Rome.

A. D. 1200-1300. On June 15, 1215, King John signed Magna Charta, whose first words are, "We have granted to God in and by this our present charter and have confirmed for us and for our heirs forever that the Church of England should be free and have all her rights and liberties inviolable." The Pope commanded Stephen Langton, Archbishop of Canterbury, to excommunicate the barons for their action in

regard to this charter. Langton refused and Magna Charta stood and has since been ratified by thirty-three English monarchs. In this same century, Rich, Archbishop of Canterbury, in 1234 resisted Roman encroachment and Grostete, Bishop of Lincoln, withstood "Innocent" to his face at Lyons. In 1265, Sewall, Archbishop of York, entirely disregarded the Roman excommunication fulminated against him.

A. D. 1300-1400. In 1336 Parliament passed an act which said that no Italian priest should tithe or toll in England. The Statutes of Provisors and Præmunire, passed by Parliament in this century, forbade the Bishop of Rome to appoint to any bishopric or other Church Office in England. In case of his doing so the benefice was declared to be vacant. The right of nomination lapsed to the King, and the same statutes appointed confiscation of property and imprisonment to any one procuring from Rome any appointments, bulls or excommunications. Wyclif, rector of Lutterworth, and who, in 1380, made the first translation of the Bible into English, wrote as follows: "The Bishop of Rome hath no jurisdiction in this realm of England and never had.

A. D. 1534. The English Bishops in consultation, with one exception, Fisher, Bishop of Rochester, assented to this resolution: "*Resolved*, That the Bishop of Rome has no greater jurisdiction conferred on him by God in this Kingdom than any other foreign bishop."

During the reign of Henry VIII, who died in 1547, and his successor, Edward VI (1547-1553), and his successor Mary, called Bloody Mary (1553-1558), and during the first twelve years of the reign of her successor, Elizabeth, that is to say, both during and after the reformation period, the Papists, as they were called, and the loyal members of the Church of England gathered in the same church buildings; no separate houses of worship were set up. In 1570, Pope Pius V offered Queen Elizabeth to accept the Book of Common Prayer and the Reformation if his supremacy was acknowledged. Queen Elizabeth refused with the words, "Our records show that the papal jurisdiction over this realm was a usurpation; to no power whatever is my crown subject save to that of Christ, the King of Kings." Pope Pius V then excommunicated the Queen and ordered his adherents to separate themselves from the Church of England, out of 9,400 clergy less than 200 obeyed, and set up a separate worship forming what the late Bishop Coxe called the Italian schism, and which to-day is known as the Roman Catholic Church in England and America.

(The above notes are, for the most part, taken from publications of the Church Historical Society, published by the Society for Promoting Christian Knowledge, London, England, from an article in the *Churchman*, September 16, 1893, and *Eighteen Centuries of the Orthodox Greek Church* by A. H. Hore.)

G. C. F. BRATENAH, *Rector of St. Alban's and Canon of Washington.*

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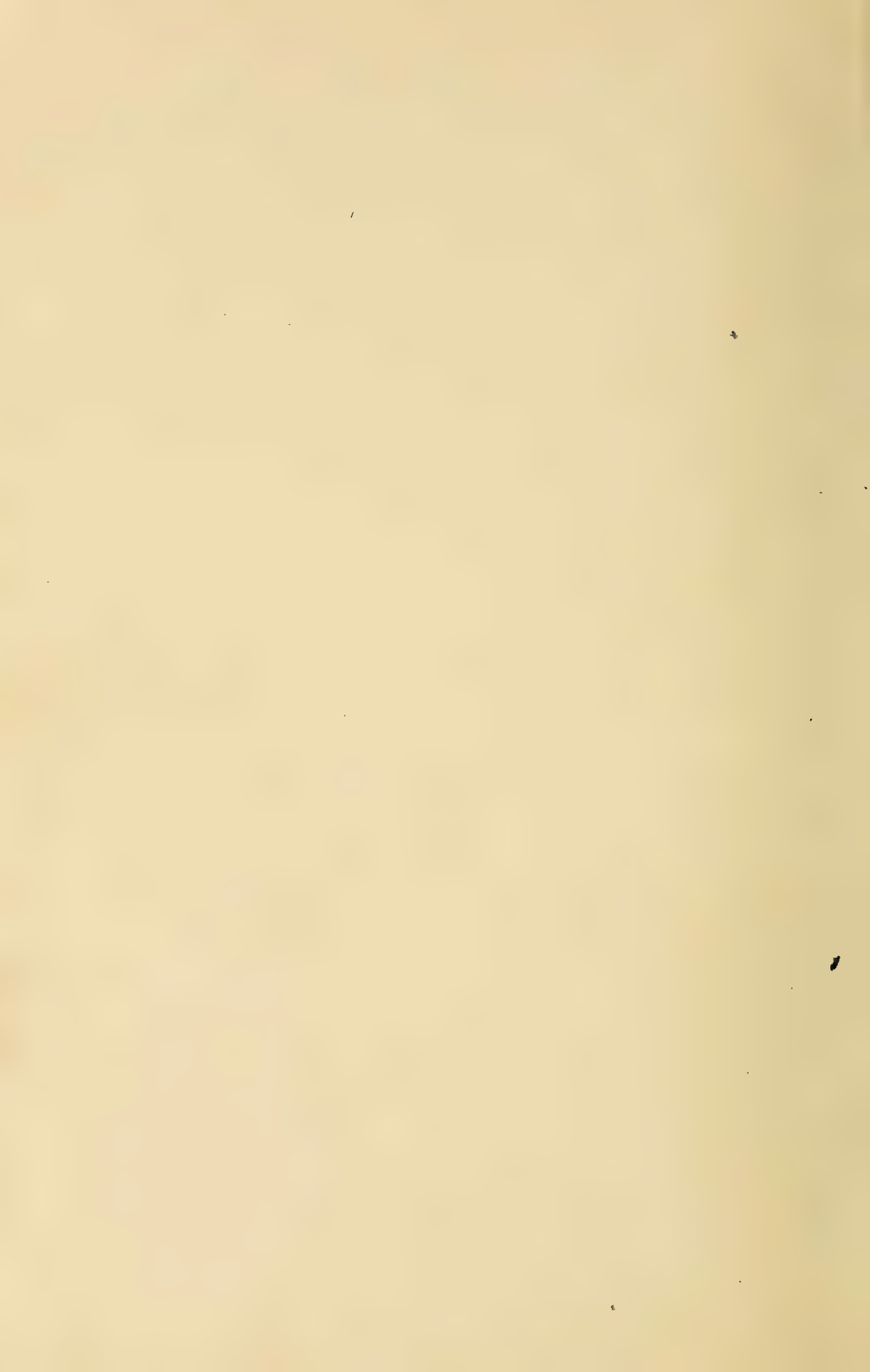
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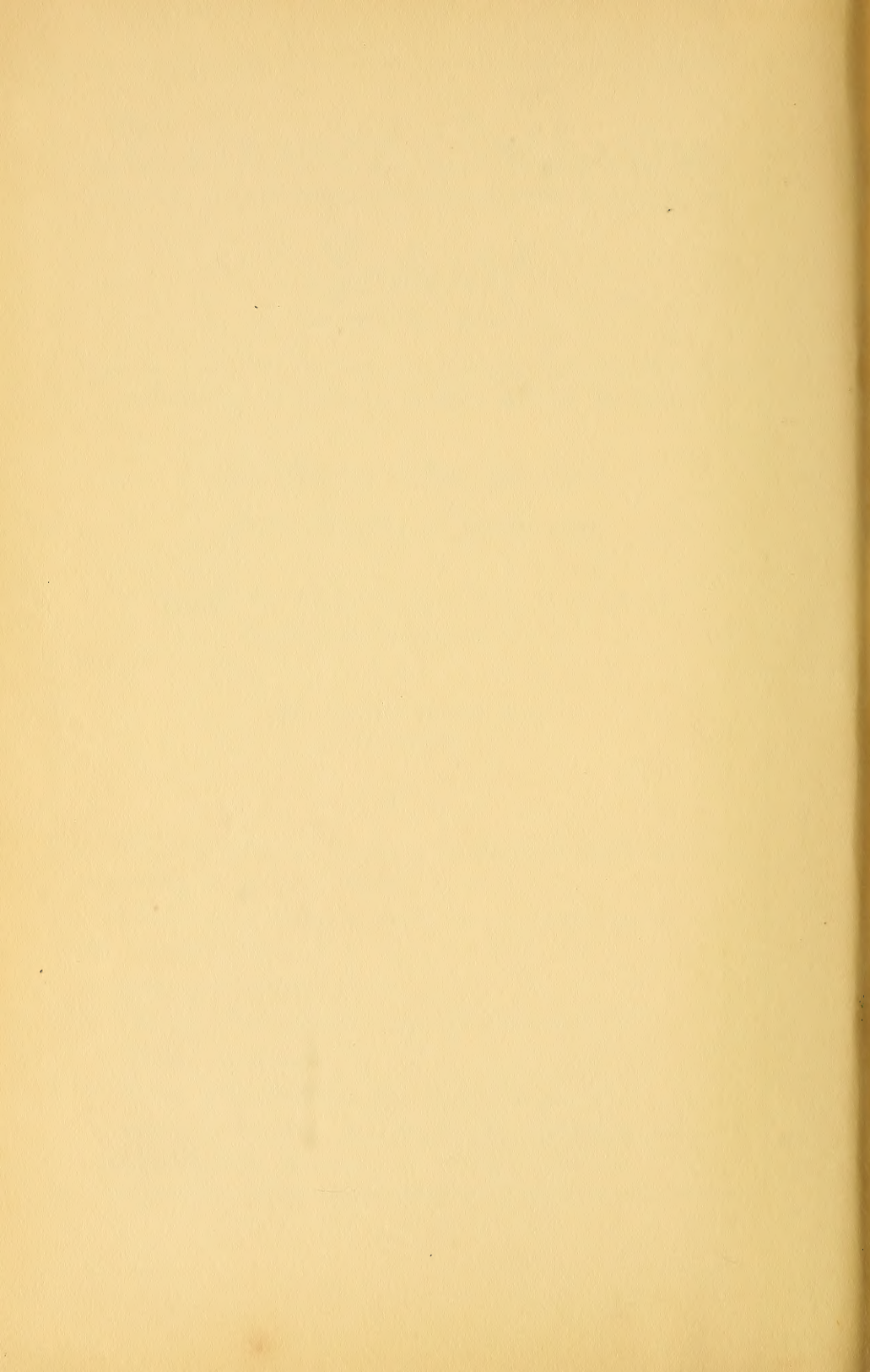
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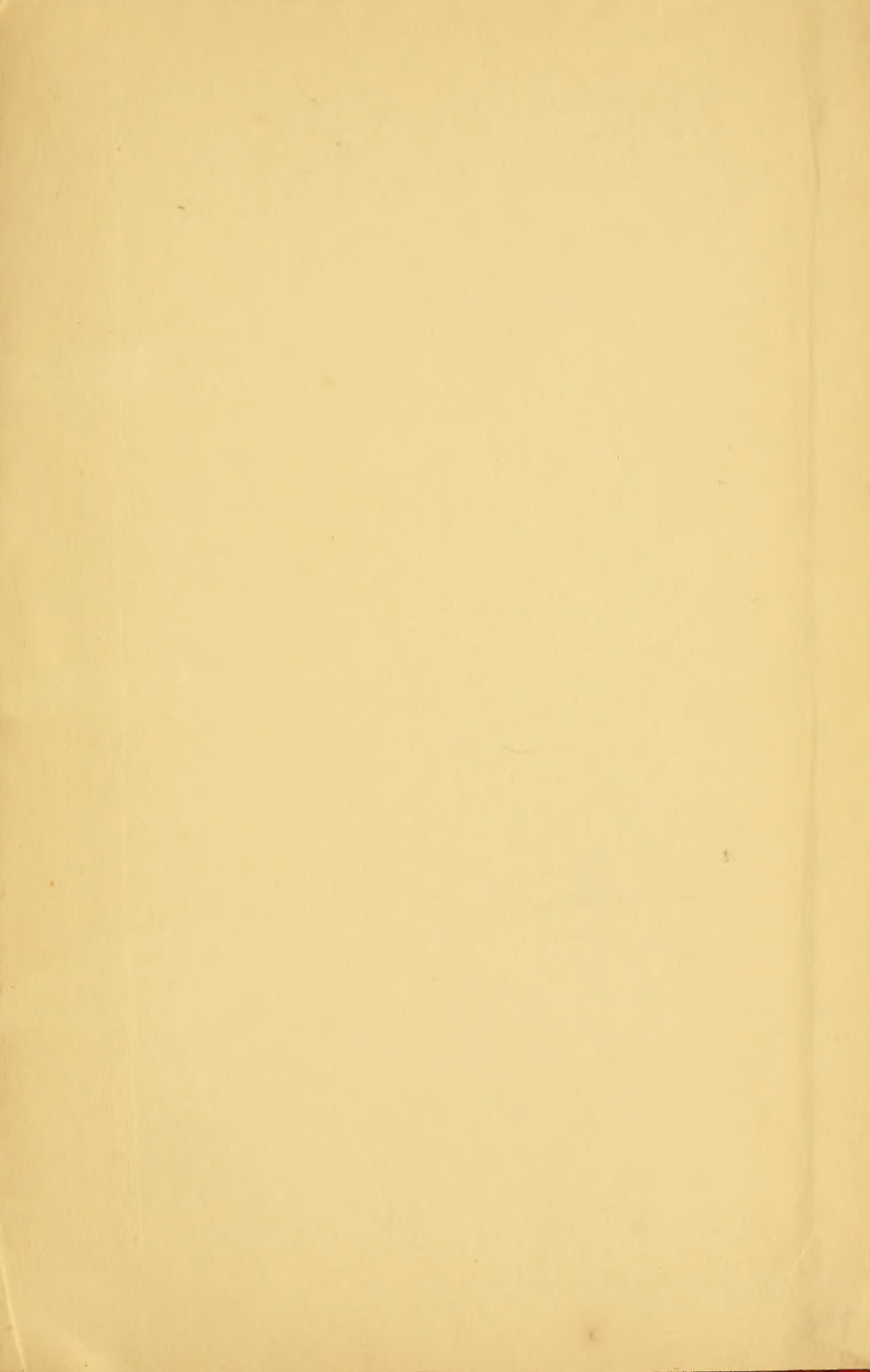
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